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DOES MAN SURVIVE DEATH?

ymposium of scientific, religious and hilosophic views on man's immortality

ARTERLY REVIEW OF PSYCHICAL RESEARCH

V. 5
1956-57

EDITORIAL:

92241

THE CIRCLE IS CLOSING

Fear of extinction motivates much of man's thought and action. It is at the root of our passionately competitive society. It dominates global conflict. It spurs national and racial aspirations. To have lived too little and too briefly, to have experienced suffering rather than enjoyment, to leave a life's work unfinished—these feelings of incompleteness power human desire for a life beyond the body's death.

This issue of TOMORROW is entirely devoted to the age-old question, the millenia-old hope, for "another chance" at human existence, for immortality, or at least for some sort of personality survival after death. There is an unspoken taboo in our society, a taboo against discussing man's hope for life beyond death in objective terms. The scholar's disdain, the self-conscious intellectual's too-quick smile, and the minister's rolling phrases respect that taboo. They avoid rather than face the issue; they are designed to head off the unsophisticated questioner, the sincere investigator, the truly perplexed.

There are, of course, ample numbers of pre-fabricated answers. Alternatives offer themselves galore. Charles Darwin, who gave the world the concept of the survival of the fittest, once wrote, "As for a future life, every man must judge for himself between conflicting vague probabilities." But scientific thought has progressed since Darwin wrote these words, a century ago. We are justified in asking today whether one probability may be greater than another, whether new knowledge has made our ideas less vague since Darwin's time. Every man must still judge for himself—but what new discoveries, what additional evidence, what more enlightened speculation are we capable of commanding in the mid-twentieth century?

The study of human survival after death is not a form of esoteric dabbling. This was acknowledged by the American Psychological Association during its September session on "The Concept of Death and Its Influence on Behavior." Death is important to life, because it provides the span of human existence with a goal. To deny or to ignore death cannot but distort life's pattern. In a sense, our concept of death and our hopes about survival dictate our concept of daily existence. There are few who could say convincingly that they do not desire an extension of existence, preferably in a "better" way.

Continued on back cover

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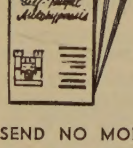

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TOMORROW

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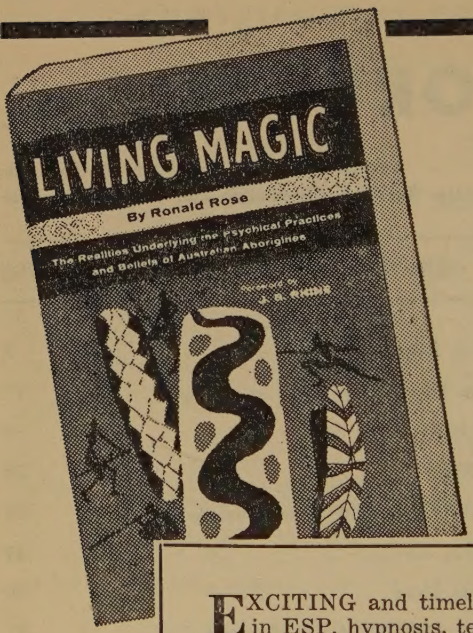

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A search for the meaning of mediumship has resulted in deeply probing questions that challenge the imagination of scientists

THE ANSWER IS NOT YET

Eileen J. Garrett

Since its founding fifteen years ago, Eileen J. Garrett has been publisher and editor of TOMORROW *magazine. But before that, for more than two decades, she has been active as a medium, a sensitive. First working with the British College of Psychic Science, and later in cooperation with physicists, psychologists and other scientists in the United States, Mrs. Garrett was subject to inquiries into the special faculties to be found in herself.*

In three books—Adventures in the Supernormal, Awareness *and* Telepathy—*Mrs. Garrett related what she called her "search for the meaning of mediumship." As the following article indicates, this search has not yet ended. The eternal questions about a life after death, about the nature of psychic abilities and experiences, about the use of special faculties in unorthodox healing—all these have remained so far without lasting and fully convincing answers.*

IN the world of fifty years ago, aviation was in its infancy, electricity and the telephone were still new wonders in the hands of the few. The structure of the atom was largely unexplored, the electron was mysterious. The quantum theory and the theory of relativity had barely been introduced in science, and to speak to our elders then of the conversion of energy into matter would have hopelessly confused them.

The absolute answers of half a century ago seem to have dissolved, and in their place we find questions whose solutions, when they are

achieved, seem then to lead to further questions. So, it seems to me, has it been with psychic research as with the physical branches of science. But one could wish that the same dedication and resource devoted to the physical might have been given to the exploration of those new and unsuspected horizons of the mind first discerned some seventy years ago—a mere breath in time.

My own testimony, like that of others, to the reality of the spiritual world, is based upon direct experience of fact and not upon theory. When I found myself subject to visions and thought transferences without any known locomotion, possessed of mediumistic powers that needed to be examined, controlled and analyzed over the initial years of training, I had to go within myself, with the help of others, to find and analyze these obscure human faculties and establish them in such a way that they could be used for experimental purposes.

Does any residual doubt lurk in my mind as to the communications I receive? This is a question often asked of me. There is no doubt as to the reality of these communications; their cause and origin present the problem.

Most Explanations Are Sterile

SPEAKING as one who has had close contact with all mental phenomena for a great many years, and who regards the field of psychic research as a vaster territory than is even suspected, I feel the right to question the meaning of the messages, appearances of the alleged dead, and all the symbolism relating to this particular field. Although I have seen apparitions of thousands of the alleged dead, and have received what appeared to be communications from them, I do not yet truly know whence these communications come.

So, although I can attest to the actuality of my experiences, I am unable to explain or interpret them. Or rather—there are so many possible explanations and interpretations that I am unable to state categorically "This is how and why." So long as the process of calculation and measurement does not extend itself to cover this field of the mind, I must always retain a slight distrust of these mental phenomena, and therefore of myself.

I may show this most clearly, I believe, by reporting on one of the many hundreds of experiences (with changed names, of course) that I have had in the field of what is called supernormal phenomena. I can offer many explanations for this incident, but I cannot tell which one

s the correct one, or if the explanation lies beyond any I can with my resent knowledge advance.

he Cottenham House Ghost

N 1928 I had a very serious illness. I spent twenty-two weeks in a West London hospital, under treatment for paratyphoid fever. On October 3, on release from the hospital, I went to Brighton. Despite he coldness of the water, I insisted on walking in the sea against the dvice of my doctor. That afternoon, one hour later, I suffered terrible nternal pain. I was put into an ambulance and hurried back to London, vhere I had to undergo a major gall-bladder operation. About October 5, I was taken back to my apartment, after this long absence, in order o recuperate in my own bed.

On this particular occasion a friend, Mrs. Duncan, was there to velcome me home. Dr. Herbert Barth had taken me home, and there vas a charming nurse in attendance. I was put in bed, where I felt omfortable and happy, and Mrs. Duncan left the room to make some ea. I could hear Herbert talking on the telephone, and expected the urse was in the room of my daughter, Babs.

Quite suddenly I looked across the room; I thought the teatable vas moving. It was—it "walked" to the bed. Mrs. Duncan came in with he tea tray and said, "You are a naughty child! You have been out f bed." I told her I had not been out of bed but that the table had ome over to me.

About 6:30 they began to make me comfortable for the night. Herbert—to whom at that time I was engaged to be married—said to ne, "Your doctor, Dr. Peter Young, is coming to see you, but he may be ate. I would advise you to settle early and sleep; you have to sleep vithout drugs tonight." I chatted for a while and then Herbert left me. did not see Dr. Young, although he came in and was happy to find he fast asleep. I cannot tell you what woke me. I know only that I woke, and, as I invariably do, I looked at the clock beside my bed. he time was ten minutes past two.

I looked across the room, expecting to see the nurse sitting in the rmchair. I remember looking away and looking back, thinking to my- elf, "That isn't the nurse!" I did not see a figure then, but I saw ands being extended towards the gasfire. As I looked at the hands, I ould see the blood circulating through them, and on the little finger f the right hand there was a ring, and on it the initial E.H.D. The itials immediately seemed to stand out, to focus my attention.

I then withdrew my gaze from the initials and looked at the feet extending beyond the chair on the floor. They were not the feet of the nurse. They were a man's feet, in evening slippers. He wore two pairs of socks, black over red, as though to keep his feet warm. Then I saw the man, bending forward a little, and looking at me sideways, where I lay in my bed. I saw then that he was dressed, and that he wore two coats: a kind of smoking jacket, and over this a light overcoat. He looked pale and worn, about 52; he was good-looking with a thin mustache and very blue eyes in a gaunt face. He looked very ill. His hair was fairish, and receding. He was thin about the neck.

As I looked I heard him cough, and he hit his chest and said to me:

"You see what it has done to me. It will also kill you if you remain here. This damp place is over an arm of the canal, and it throws off 'telluric' rays which will undoubtedly make you ill."

He then got up slowly, in a kind of creaking manner, resting heavily on the arms of the chair. I saw him full-face as he looked at me. Then with deliberation he walked out of the open doorway. I was certain that he went along the passage rather than into the salon which was directly opposite, and I never walked along this passage during my brief stay in that house without getting cold shivers down my back.

"That Is My Old Patient!"

WHEN this strange man had gone out into the passage, only then did I realize that something abnormal had occurred. Until that moment, the experience had not troubled me. But now I immediately tugged at the bell. Herbert told me that by the time he came into the room I had fainted. Later on, about five o'clock in the morning, I told him this story. He made a few notes, and advised me to tell it to Dr. Young, which I did, somewhat shamefacedly, when he called later that morning.

As I told him the story and described the man to him, he exclaimed, "By God! That is my old patient who died three months ago. If I may have your permission, I would like to tell his widow."

This was my landlady, whom I had never met, having taken the apartment through an agent. This lady came to see me, and told me that her husband—the previous tenant—did die, having had bronchial asthma for a long time; that the ring on his finger had been removed before he died and was now in her possession.

I asked Dr. Young if he had known that the house was built on swampy soil and he said, "No." He had had no reason to think about it, as he lived in another part of London. I do not think I had ever thought very much about the rivers of London until this happened; but then I made a study of them and found that there was indeed a delta under the house, which was situated in the junction of Harrow Road and Westbourne Grove.

If It Was Not a Ghost

HOW can this experience be explained, and what was it I saw, if it was not a ghost?

Was it an impression left by that man who had suffered in this room? Had he discovered that the house was built on an arm of the Regent's Canal, and had this worried him? Had these things preyed on his mind while he lived in that house, and was I "tuning in" on the feelings and the impressions he had left?

Or did my sympathetic association with Dr. Young build up a telepathic communication between myself and my physician whereby—all unawares—I was able to pick up from him this knowledge of his former patient?

How much did my state of health contribute to this experience? I had been, as I have said, severely ill for more than twenty weeks, first with paratyphoid fever and then with an operation. Did the fact that earlier I had had tuberculosis affect the condition? Was it the imminence of death, which then I dreaded, that made it possible for me to become thus sensitive to all this in the room? Approaching death, one does become very aware of different levels of consciousness.

Other factors to be considered might include my own emotional tumult at the time. I had completed a divorce in the spring of 1928, and was contemplating another marriage with a man to whom I was devoted—or could it be that I was more devoted to the valuable work he was doing, particularly with paralyzed children, with which I was able to help him?

Three weeks after the experience recounted here I was approaching Monte Carlo when I said to the friend traveling with me. "Herbert is coming down, but I am not going to marry him." And I did, indeed, release myself from the engagement.

This and other minor disturbances were accumulating. Was I dramatizing something in order to effect an escape from the house and from a complex personal situation?

Where Understanding Ends

I do not have the answers to these questions. Like the physicist, I can only ask more as I consider this experience, and so many others, in the framework of the knowledge I have.

We have as yet no real understanding of the laws of dynamics that govern our relation to the ether. Biology and psychology are not alien sciences, nor are their operations purely mechanized. They belong, however, to a physical universe, and it may well be that the enlarged field of physics of the future will give answers not already at hand. It may also be found that these entities that appear may be the unconscious products of our own magical make-up, as yet not clearly understood. Yet, since the advent of Christ, our religious practices have changed as we aim to worship and follow His precepts. His resurrection led the Christian Church to accept a spiritual world as the greatest of realities.

My own testimony, as I have said, is based upon direct experience of fact and not upon theory. Test the facts whichever way one may, they can only be accounted for by the interaction of "intelligencies" other than our own. There would appear to be intelligencies of every grade, all of them possessing some subtle power as yet little understood by our limited comprehension, for such understanding needs an enhanced perception of reality and a clearer conception of the nature of the universal mind and its working—a problem towards which science is now focusing its attention.

The tapping of the mind of a living person, I think, may be dismissed as the cause when spontaneous phenomena occur. Must one then conclude that somewhere there is a "being," or a reservoir of knowledge? This brings me to the concept of universal mind, which I realize is not acceptable to all. There are many ways of inquiring into and confirming this knowledge for those who do not wish to engage in the theory of communication with the dead. Not everyone can immediately achieve spiritual vision, but there are exercises and disciplines that, properly practiced, lead one to the possession of higher knowledge and seership.

I know how difficult it is to describe states of ecstacy or of grey despair. There are no adequate words to reveal the quality and new dimension when one is bound by the language of the physical senses. These other experiences do not easily translate themselves into coldly intellectual phrases. I wish it were otherwise, for such demonstration in words would surely convey a richer image of the universe. I know

hat when I get "messages," or impressions, concerning a dead person, he content of these communications bears no relationship to the interior furnishings of my own mind. For years I was troubled with the ogey of the subconscious mind during the days of my experimental nediumship, but when I learned to escape the trappings of this mediumhip, I found myself still possessed of telepathic powers, clairvoyance nd the ability to escape through the mechanics of trance mediumship. Still faced, at times, with the question of giving help to the bereaved, he surviving personality of their departed shows up without the mehanics offered by the séance room. I am confident that the material nd its substance has the same relation to me as the messages relayed hrough a telephone operator.

Where Are the Dead?

THEN comes the question: Where are the dead? In the present state of our knowledge there exists no direct and scientific answer. I have ndeavored for years to discover if these phenomena are in part an utput of the medium's mind. But mental phenomena do not work at all for all who make demands. Nor can we say what are the particular ynamics of personality that produce them, or hold them back.

I know that there are unexpected stores of energy related to the drenal glands that play a part in physical mediumship. Along these ines paranormal physical phenomena may one day be explained by nedical knowledge. We may then find that physical mediumship may ave nothing whatever to do with "entities" outside ourselves, or with he problem of survival after death. When examined, these phenomena re often found to be of fraudulent origin. And yet, I feel sure that here are sources of unknown energies within the body, energies that can roduce physical manifestations which, it may well be discovered, can ven be transmitted to heal our ills, mental and physical.

The basic spontaneous phenomena received through clairvoyance nd trance would seem to be outside the range of the normal reach of he senses, since it appears possible to receive knowledge by means of ransference from the actual latent mental content of other human beings. We know that both physical and mental phenomena have been uthentically demonstrated, and do occur, but the nature of the mechanm that produces them still remains unsolved. To talk simply in terms f "mind tapping" or "mind reading" is futile. Notwithstanding all the heories and charges that are continually being made as to the methods

of receiving such knowledge, mediumship remains a fundamental phenomenon to be seriously and patiently explored.

Where, then, does the knowledge come from? There are some critics who condemn the idea that there may be discarnate entities existing somewhere who can communicate. To theorize about this introduces the possibility that it is true. Where, then, are the people that the clairvoyante sees, describes and claims to speak with? Are they, as some people conclude, part of a cosmic memory?

For myself, I know that they are "out there," not far beyond my sense of touch and feeling, because there are times when I feel that if I reach out a hand I must surely contact the reality of their bodies. For they do not always appear as spectres but often as warm, living, breathing people. Where are they?

"Stamped Upon the Cosmic Atmosphere"

IT is easy enough to explain them away by saying that they are in another dimension, but I am troubled that science has not as yet discovered this dimension. It is the fault of science that it has not taken the trouble to explore the ether around us.

I must ask myself again, are these entities really alive and carrying on the extended life they describe? If they are, I sometimes wonder why the process of death is necessary, for their activities appear to have changed very little, and to be but a heightened continuation of life as we know it here and now.

Or, I ask myself, can it be that I am the mirror for a reflection of what they have left stamped upon the cosmic atmosphere, and is this one of the purposes of life, that we do leave behind an indelible and eternal record? If that is so, perhaps this is the process by which knowledge is revealed to us, by what has so often been described as an accidental measure. Is there an unsuspected key within the interior mind that unwittingly contacts the mind of one gone before who has left his record for others to read?

I might accept the idea that the earth itself is a mirror of that greater consciousness, for very often I seem to feel that when I look into this more vivid existence it has an exhilaration, an excitement, a sensation of color more intense than can be expressed in words, and then I am content to believe that the earth life of which I am a part can be compared to the reflection of the moon which a child sees on looking into a pond at night. It is difficult for the child to know which is the reality, and I find myself very much in the same confusion as the child

or when I come upon these people—as I so often do—I do not find e great changes that one expects in those who have passed through e initiation of death.

And yet there is a subtle change. They are more distinct, more cided, more certain, more alert, in many cases younger, more vigorous d more consciously aware of themselves than they had ever been fore the transition.

ildings and People Are Dramatized

could accept the fact that there is a dimension of acceleration outside of the conscious life where the dead live and have their being—and en I would not ask so many questions—if it were not for the fact at in these states of exhilaration I am equally able to observe build-gs as well as people, their dimensions and their measurements, even ough there is no concrete evidence of their existence. I may walk ong a road and suddenly find myself confronted by an old church or rmhouse or mansion, or even a wood or other natural feature. I am t in wonder that I had not seen all this before, and then it disappears. ut while I have perceived it, it has been completely real, and I have en able to examine the minutest of details, even to smell the odor of e trees and note the costumes and actions of the people of the time, if they were going about their business just as they had done years centuries before.

These experiences are not mine alone. They are the spontaneous periences, at times, of every sensitive, and even of others who have ver thought seriously about their intuitive faculties; there are many ch cases on record.

In my condition of "awareness," the colors I see are more intense an color as we know it—they are, as it were, vibrating, living and gen-ating energy. Sometimes I see machinery, but I cannot explain it be-use I have never seen any like it. I can see through the machinery t as easily as I can see through the body of the man who appears to . The condensation of vitality in this dimension is something impos-le to describe in our limited language.

The scenery has this same quality. If I look for a little while into color of the deep greens and blues, and into the purple, more intense an all, I see rare plants and all kinds of growth, and then I am unable find any words that could translate the experience into mortal under-nding. And surely this must happen to others who are in the habit of

passing to and from this state. It may be why people say that nothing of importance comes through. I believe that much of importance is transmitted, but I do not think that we ourselves have the capacity to translate it, and it is in this stage that we fail.

Past and Future, Side by Side

AS long as I see this whole tapestry of past events, and often of the future, living its life side by side with the events of the moment, then I am compelled to ask whether survival as we comprehend it is indeed the real answer, or is what is left that well of memory? It is my eternal quest for the answer to this enigma that is driving me with passionate dedication to spend all the moments of my life making it possible for scientists and philosophers, theologians and psychologists, to search for the answer which so far has eluded me.

Does everything in life—the people, the trees, the forests, the buildings, everything—the natural and man-made alike—leave an indelible mark upon the cosmos? And if so, why? Can science give us the answer?

●

"BY AN OVERWHELMING MAJORITY . . ."

The question whether our conscious personality survives after death has been answered by almost all races of men in the affirmative. On this point skeptical or agnostic peoples are nearly, if not wholly, unknown. Accordingly, if abstract truth could be determined, like the gravest issues of national policy, by a show of hands or a counting of the heads, the doctrine of human immortality, or at least of a life after death, would deserve to rank among the most firmly established of truths; for were the question put to the vote of the whole mankind there can be no doubt that the 'ayes' would have it by an overwhelming majority. The few dissenters would be overborne; their voices would be drowned in the general roar.

Sir James Frazer

THER MODES OF BEING

Aldous Huxley

REOCCUPATION with posthumous deliverance is not one of the means to such deliverance, and may easily, indeed, become an tacle in the way of advance towards it. There is not the slightest son to suppose that ardent spiritualists are more likely to be saved n those who have never attended a séance or familiarized themes with the literature, speculative or evidential.

In Oriental discussions of the subject of survival, that which vives death is not the personality. Buddhism accepts the doctrine of ncarnation; but it is not a soul that passes on (Buddhism denies the stence of a soul); it is the character. What we choose to make of our ntal and physical constitution in the course of our life on earth afs the psychic medium within which individual minds lead a part at t of their amphibious existence, and this modification of the medium ults, after the body's death, in the initiation of a new existence either a heaven, or a purgatory, or another body.

In the Vedanta cosmology there is, over and above the Atman or itual Self, identical with the divine Ground, something in the nature a soul that reincarnates in a gross or subtle body, or manifests itself ome incorporeal state. This soul is not the personality of the defunct, the particularized-consciousness out of which a personality arises. Either one of these conceptions of survival is logically self-conent and can be made to "save the appearances"—in other words, fit the odd and obscure facts of psychical research. The only peralities with which we have any direct acquaintance are incarnate ngs, compounds of a body and some unknown x.

These two conceptions are not mutually exclusive, and survival may the joint product of a persistent consciousness and a modification of psychic medium. If this is so, it is possible for a given human being to vive in more than one posthumous form. His "soul"—the non-personround and principle of past and future personalities—may go marchon in one mode of being, while the traces left by his thoughts and tions in the psychic medium may become the origin of new indualized existences, having quite other modes of being.

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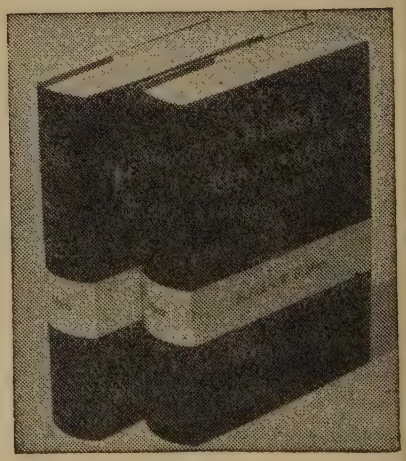

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d psychology about the possible nature of life after death

/HAT KIND OF NEXT WORLD"?

H. H. Price

we are to discuss the problem of survival intelligently, we must
ry to form some idea of what the life after death might conceivably
like. If we cannot form such an idea, however rough and provisional,
s pointless to discuss the factual evidence for or against the "survival
othesis." A critic may object that there *is* no such hypothesis, on
ground that the phrase "survival of human personality after death"
no intelligible meaning at all.

When we speak of the after-life or of life after death, the "life"
have in mind is not life in the physiological sense (by definition
ceases at death). "Life" here means consciousness or experience.
d consciousness has to be consciousness *of* something. Experiences
st have objects of some sort. In this way, the idea of life after death
losely bound up with the idea of "The Next World" or "The Other
rld." This Other World is what the surviving person is supposed
e conscious *of*. It provides the objects of his after-death experiences.
idea of life after death is indeed a completely empty one unless
can form at any rate some rough conceptions of what "The Other
rld" might be like.

On the face of it, there are two different ways of conceiving of
Next World. They correspond to two different conceptions of sur-
l itself, and something must first be said about these. On the one
d, there is what I shall call the "embodied" conception of survival.

On this view personality cannot exist at all without a body of some kind. At death one loses one's physical body. So after death one must have a body of another sort, an etheric body or an astral body, composed of a "higher" kind of matter. It is generally held, by those who accept this view, that each of us does in fact possess such a "higher" body even in this present life, and that this is the explanation of what are called "out of the body" experiences (experiences of being out of the *physical* body).

It is interesting to notice that this conception of survival is compatible with a new version of materialism. According to the classical or ordinary version of the materialist theory, the one which philosophers call epiphenomenalism, consciousness is unilaterally dependent on processes in the physical body and could not continue once the physical body has disintegrated. But suppose it was suggested, instead, that consciousness is unilaterally dependent on processes in the "higher" body. This would be a new version of the materialist theory of human personality, and it would be compatible with survival, as the old version is not. Similarly there might be a new version of behaviorism. Instead of saying that consciousness is reducible in one way or another to the behavior of the physical organism (a view which excludes the possibility of survival) someone might suggest that it is reducible to the behavior of the "higher" organism. Perhaps some view of this kind—"higher body" materialism as one might call it—will be the prevailing one among the tough-minded naturalistic thinkers of the 21st century. Perhaps it is already the prevailing view among the tough-minded thinkers of the Next World, if there is one.

I turn now to the "disembodied" conception of survival. On this view what survives death is just the soul or spirit, and it is a whole immaterial entity. Its essential attributes are consciousness, thought, memory, desire and the capacity of having emotions. In this present life the immaterial soul interacts continually with the physical organism, especially with the brain. At death, this interaction ceases; or rather death just *is* the permanent cessation of this interaction. And then after the immaterial soul continues to exist in a disembodied state. Many of the thinkers who have conceived of survival in this way, Plato and Descartes for instance, have also accepted the doctrine of a substantial soul. But the disembodied conception of survival is equally compatible with the "Serial Analysis" of personality advocated by Daniel Dunglas Home, the great physical medium, William James, the philosopher, and the Buddhists. We should merely have to say that the series of mental

nts which constitutes a person can be divided into two parts, an *te mortem* part and a *post mortem* part; and that those in the first rt are closely associated with physical events in a certain brain, where- those in the second part are not associated with physical events of y kind. (This serial conception of personal identity is also, of course, npatible with the "embodied" conception of survival; and Buddhism, least according to some Western interpretations of it, appears to cept both.)

Next World—Two Views

ORRESPONDING to these two different conceptions of survival, there are two different conceptions of the Next World; a quasi-ysical conception of it on the one hand, and a psychological con-ption of it on the other.

If we accept the "embodied" conception of survival, we think of Next World as a kind of material world. It would be the environ-nt of the etheric or astral body, and composed of the same sort of igher" matter. Presumably this body would have sense organs of ne kind, though they might be very different from our present ones, d by means of them we should be aware of our after-death environ-nt. In this way we should be provided with objects to be conscious and could have desires and emotions concerning them. Among such jects there would be the "higher" bodies of other surviving human ngs; and possibly we might also encounter some personalities em-died in the same manner who had never had *physical* bodies at all.

The Other World, thus conceived, must of course be a spatial one. h the "higher" body and the objects which constitute its environ-nt would have to have properties which are at any rate analogous to pe, size, location and mobility as we know them in this present life. t if the Other World is a spatial one, *where* is it? Is it "above the ght blue sky" perhaps (that is, in or beyond the stratosphere)? Or t somewhere in the bowels of the earth? Could we reach it by means a rocket, or by digging a deep enough tunnel? Anyone who accepts this ception of the Other World must hold that such questions arise from misconception. We have no *a priori* reason for assuming that the ysical space with which we are now familiar is the only space there There might perfectly well be two worlds, both standing without tial relation to the other, or indeed there might be more than . Suppose that in the Next World there is a New Jerusalem, and

that it is quite literally a spatial entity, with a shape and a size and complex spatial relations between its parts, as the traditional descriptions of it imply. It does not follow the New Jerusalem stands in any spatial relation at all to the old Jerusalem in Palestine. The Next World and all that is in it might just be in a space of its own, different from the space of the physical universe. Moreover, it might be a different *sort* of space as well. Its geometry need not be even approximately Euclidian. It might have more than three dimensions. When I say that the space of the Next World "might" have some queer features, I mean that its possession of them is compatible with the "embodied" conception of survival from which this whole line of thought starts. And similarly the causal laws which prevail in it might be very different from the laws of physics. Indeed they *must* differ to some extent from the laws of physics if such phrases as "higher" body and "higher kind of matter" are to have any meaning.

A Kind of Dream World

BUT now suppose we start from what I called the disembodied conception of survival. If the after-death personality is something wholly immaterial, can there be any sort of other world at all? It seems to me that there can. We could think of it as a kind of dream-world. To put it in another way, we could suppose that in the next life mental imagery will play the part which sense-perception plays in this one. People sometimes ask what is "the purpose" or "the point" of our present life in this world, or whether it has any. Perhaps this question is not as utterly senseless as most contemporary philosophers suppose. We might even be able to suggest an answer to it. The point of life in this present world, we might say, is to provide us with a stock of memories out of which an image world may be constructed when we are dead.

We are liable to think that there is something "unreal" about mental images in general and about dream-images in particular. This seems to me to be a confusion. Mental images are non-physical certainly, but they are as real as anything can be. They do actually exist or occur. Moreover some mental images (visual and tactual ones) are spatial entities, though they are not in physical space. But perhaps when people say that mental images are "unreal" they are using the word in a kind of evaluative sense. Perhaps they mean that mental images make no appeal to our feelings, that they are uninteresting or unexciting, that they "cut no ice" with us from the emotional point of view. But surely

is false, as anyone who has ever had a nightmare knows. Both for l and for ill our dream experiences may be as vividly felt as any of waking ones, or more so. And for some people, indeed for many ple on some occasions, the mental images they experience when ke are more interesting—more attention-absorbing—than the physi- objects they perceive. Moreover, waking mental images may be in- sting in an alarming or horrifying way, as dream images can. They force themselves on our attention when we would much rather be out them.

It is worth while to emphasize these points because this way of con- ing life after death does enable us to answer a logically irrelevant emotionally powerful objection to the whole idea of survival, the ction that it is "too good to be true." On the contrary, such a dream- next world, composed of mental images, might be a very unpleasant d for some people and a rather unpleasant one for almost all of us e of the time.

It would of course be a psychological world and not a physical one. night indeed *seem* to be physical to those who experience it. The ge-objects which compose it might appear very like physical objects, ream objects often do now; so much so that we might find it diffi- at first to realize that we were dead (a point often mentioned in ium istic communications). Nevertheless, the causal laws obeyed by e image-objects would not be the laws of physics, but something e like the laws of depth psychology which such investigators as mund Freud and C. G. Jung began to explore. It is of course etimes said that dreams are "incoherent," and this again may be of what is meant by calling dream objects unreal. But dreams (or ing fantasies) are only incoherent if judged by the irrelevant stan- l of the laws of physics; and this is only another way of saying that m objects are not physical objects, and that an image-world, as are conceiving of it, would indeed be an "other" world, which is what it ought to be.

To put it rather differently, the other world, according to this con- ion of it, would be the manifestation in image form of the memories desires of its inhabitants, including their repressed or unconscious mories and desires. It might be every bit as detailed, as vivid and as plex as this present perceptible world which we experience now. We note that it might well contain a vivid and persistent image of one's body. The surviving personality, according to this conception of val, is in actual fact an immaterial entity. But if one habitually

thinks of oneself as embodied (as one well might, at least for a considerable time) an image of one's own body might be as it were the persistent center of one's image world, much as the perceived physical body is the persistent center of one's perceptible world in this present life.

It may be thought that such a Next World would be a purely private and subjective one, that each discarnate personality would experience a Next World of his own, with no access to anyone else's. But suppose we bring telepathy into the picture. It may well be that in this present life the physical brain inhibits the operation of our telepathic powers, or at any rate tends to prevent the results of their operation from reaching consciousness. In the after-life, if there is one, telepathy might well be much more extensive and continuous than it is now. If so, we might expect that A's images would manifest not only his own desires and memories, but also the desires and memories of other personalities B, C, D, etc. if these were sufficiently similar to his own. In this way, there might be a common image world for each group of sufficiently "like-minded" personalities, common to all the members of the group though private to the group as a whole. There would still be many Next Worlds and not one (a suggestion which most religious traditions would, I think, support) but none of them would be wholly private and subjective.

Physical and Psychological Conceptions

LET us now compare these two conceptions of the other world, the quasi-physical conception of it which goes with the "embodied" conception of survival, and the psychological conception of it which goes with the "disembodied" conception of survival. At first sight the two ways of thinking of the other world appear entirely different and indeed incompatible. If one is right, surely the other must be wrong. But perhaps they are not quite so different as they look. They do agree on several important points. In both, the Next World is a spatial one. I would remind the reader that visual and tactual images are spatial entities). In both, the space of the Next World is different from physical space. In both, the causal laws are other than the laws of physics. In the first, the discarnate personality has a body, but it is not the ordinary physical body. In the second he has a dream body or image body.

What we have really done in this discussion of the Other World is to start from two different analogies and work out their consequences

e first analogy which we considered was a physical one, suggested our experience of the material world. The second was a psychologi- one, suggested by our experience of dreams and other forms of ntal imagery. Some people will feel more at home with the physical logy; others will be more attracted by the psychological one. But haps the choice between them is only a choice between starting points. h analogies have to be stretched in one way or another if we are to ieve our aim, which is to give some intelligible content to the notion the "next life" or the "next world."

It may well be that the two lines of thought, if pushed far enough, uld meet in the middle. It is at any rate an attractive speculation t there may be realities in the universe which are intermediate be- en the physical and the psychological realms as these are ordinarily ceived. The contents of the other world, if there is one, may be in intermediate position, more material than ordinary dream-images, re image-like or dream-like than ordinary material objects; like ma- al objects in possessing spatial properties of some sort, and some ree at any rate of appearance; like mental images in that the causal s they obey are the laws of psychology rather than the laws of sics.

●

When a man is as old as I am, he is bound occasionally to think t death. In my case this thought leaves me in perfect peace, for I a firm conviction that our spirit is a being indestructible by nature. orks on from eternity; it is like the sun which only seems to set, but uth never sets but shines on unceasingly. No good man allows him- to be robbed of his belief in immortality. The continuance of per- l life does not conflict at all with observations I have been making o many years past on the nature of Man and of all living creatures. he contrary, it derives from them fresh confirmation. The conviction r continued existence arises in my mind from the conception of ac- ; for if I work unceasingly until my end, Nature is bound to assign nother form of existence, when the present form can no longer e for my spirit.

Johann Wolfgang von Goethe

The Director of Duke University's Parapsychology Laborator surveys various approaches to survival and looks to the futur

THE LABORATORY'S TASK

J. B. Rhine

WHILE there are many who have found the case for spirit surviv sufficiently strong to warrant their own personal acceptance, th more careful and informed students of the problem seem to agree th no really scientific evidence of incorporeal personal agency has yet be reported. It is, however, the ideal of science to reach unambiguo answers to all such general questions of fact. The assumption is tha with data on which to work and with appropriate methods of stud any question can in time be reliably answered.

The studies made of the claims of spirit survival have, in the pa been based mainly on the effort to demonstrate spirit communicati through mediumship. Perhaps the most convincing product of the inquiries has been the indication of appropriate purpose on the pa of the hypothetical spirit personality, especially when the pattern h been revealed through fragments communicated through different m diums, some of them nonprofessional. There have been impressive stances in which, for example, it appeared that a discarnate personal transmitted a peculiarly appropriate message to a designated livi individual at a time of special crisis.

By the time the methods for the controlled study of mediumsh were well enough developed, however, the heyday of popular belief and investigation of spirit communication was over. It is quite impossib

course, to say what value the earlier studies would have if they had n carried out under the more careful conditions such as are now tine; in other words, it is hard to say what they are worth as it is. day, for example, in a properly controlled mediumistic investigation, only do the medium and sitter (or cooperator) not meet physically ing the session, but in the annotation of records, the sitter will be ed to check, in addition to all the material communicated for him-, all of that intended for four or five others as well, without knowing ch is his own. Under these conditions the sitter could not, without sical contact, give the medium any sensory cues or guiding influence; likewise, with the objective methods of checking now in practice, could not in any way give the results increased significance by an r-enthusiastic interpretation.

pathy as Counter-Hypothesis

cannot be said, however, that it was these improved methods them-elves that brought the research in mediumship to the comparative ctivity it has reached. The work of H. F. Saltmarsh, in Great Britain, the medium Mrs. Warren Elliott and that of J. G. Pratt at Duke versity with Mrs. Eileen J. Garrett are enough to discourage that rpretation. There are a few studies in progress, too, even today, that ld further support the point that the exercise of precautions in ap-aching a medium and in recording and analyzing the material com-nicated do not in all cases necessarily inhibit the flow of significant sages pertinent to the cooperator (or sitter).

Nevertheless, there has been not only a decline of popular interest ne problem of spirit agency and communication, but also an almost plete abandonment of the scholarly investigations made during the quarter of the century. This is true not just in one country, but ywhere in the world. The popular shift might be attributed to loss uch persuasive influence as that illustrated by the example of Sir ur Conan Doyle. But that still leaves the question of why such ership itself has no succession. The reason for that is the falling-off of tific interest in the problem.

This general decline of interest in survival seems to have been partly nsequence of the experimental psi research itself. The reasoning be-that judgment is fairly obvious. The best evidence of spirit com-ication through mediumship has always brought forth from critics ounter-hypothesis that it was the result of telepathy. The supposition

underlying this counter-hypothesis was that the medium could have obtained by telepathy from living persons whatever knowledge not her own that was conveyed in her utterances. The spirit theory itself assumed a telepathic mode of communication from the discarnate agent to the medium. It supposed further, of course, the survival of an incorporeal personal entity, the spirit, which could exercise telepathic communication with the medium. Obviously, then, the counter-theory of telepathy between medium and other living individuals such as the sitter was much simpler than the spiritistic hypothesis, and therefore preferable.

But so long as telepathy itself was a poorly established hypothesis as it was until recent decades, it did not provide a very strong counter argument to spirit communication. Also, in the material communicated by the medium there was a great deal of information that, strictly speaking, telepathy could not explain. The hypothesis of clairvoyance might have explained these items, but twenty-five years ago clairvoyance was not taken seriously. The very uncertainty, however, over how much weight was to be attached to telepathy as a counter-hypothesis to survival gave the investigation of it a new importance and led to the Duke experiments in ESP in the early thirties. In these researches not only was the question of telepathy reexamined and new methods developed for its investigation, but in addition, the experiments cleared up, as far as presently possible, the distinction between telepathy and clairvoyance. And as other investigations followed in other research centers, the evidence for both types of ESP was considerably increased. As the study was extended to cover questions of the independence of ESP from space and time and was carried over to the related effect of psychokinesis, the established phenomena of psi came to include a range of functions that could in theory account for all types of mediumistic evidence.

In short, if a medium had the psi capacity her own mediumship would imply, she could presumably do anything through her own powers that had been credited to the spirit communicators supposedly working through her.

Psi Capacities in Mediumistic Phenomena

ALTHOUGH no one had ever expressly formulated the fact, the very identical human capacities (of psi) that had been demonstrated in the laboratory had all been implicitly attributed to the communicating personality supposedly involved in mediumistic phenomena (just as,

all the religious systems, they had been generally credited to all divine beings). Now, therefore, that these powers had been verified as present, at least in some living beings, it became plainly more difficult to be sure of a discarnate source of any medium's messages. As the realization of this inescapable ambiguity gradually dawned on the more reflective seekers after proof of survival, they generally became less confident. There seemed to be no point left to the pursuit of the investigation of mediumship, especially over the now much more arduous and complex course which the better methods had come to represent—not, at least, until some type of evidence could be offered that could not reasonably be attributed to the medium's own psi capacities.

But the psi discoveries do not provide the entire reason why parapsychologists, in the more recent period, have been diverted from research on survival. The continued advance of biology and psychology during the last half-century has in itself made the spirit hypothesis appear increasingly more improbable to the scholarly mind. The mechanistic (or physicalistic) view of man has become the mental habit of the student of science; and with the wide popular influence of science, the effect on educated men is well-nigh universal. The close parallel between thought and brain activity that suggests an inseparable union between mind and body has grown more complete as knowledge has spread. First, in the long story of evolution as it unfolds, the emergence of mind is portrayed as an accompaniment of developing cerebral structure. In the briefer span of the development of the embryo and the maturation of the individual, again mental life unfolds with the growth of brain and glands. In the ups and downs of living, whether in health or disease, with shock or narcosis or sleep, or with anything else that affects the brain, the same faithful identification of mental function with body process appears with lawful regularity, as inescapable as death and taxes.

All this has been brought home more and more to the thinking public, especially with the rise of neurology, neuroanatomy, psychiatry, and clinical psychology. What part of a person *could* survive and function—with no organic body to serve as its basis? Memory? But a narcosis, a shock, or a brain lesion will interfere with memory in a normal living person; and this indicates that memory depends on its organic foundation. Emotions? But they cling to memories, and come and go with them. Intelligence? In the living being this depends on a very delicate complex balance of physiological operations. How *could* it be "liberated" from this brain action without simply discontinuing? How, then, can one get a rational concept of survival as even a possibility?

With all this interweaving of mental and physical processes into the unified concept of the individual that science has developed, on the one hand, and on the other, the only impressive evidence of spirit survival itself devaluated so heavily as it has been since the claims based on mediumship have been re-examined and reappraised, it is no wonder that today even among workers in parapsychology there is little enthusiasm left for the project. Those who do retain a lively interest do so mainly through the persistence of an earlier standard of valuation of the evidence from mediumship.

As a matter of fact, the very act of re-examining the question of spirit survival today is, in the light of this review of the situation, one that cannot be undertaken without grave consideration. For one thing, a less favorable intellectual climate exists in which to pursue the inquiry, and such "climatic" circumstances can greatly affect the progress of research as well as the destiny of those who pursue it. And there is also the fact that those who are still willing and able to lend financial support to the investigation of survival are fewer in number and more hesitant than their predecessors of forty years ago. At that earlier stage large sums of money were literally pushed at reluctant universities for the investigation of spirit survival. It is probable that all concerned, whether or not they realize it, have been to some extent similarly affected by a loss of confidence in the possible outcome of a thoroughgoing and well-controlled research on the spirit hypothesis today.

Advance Within a New Framework

IT is time, then, to consider whether the old approach is the only possible one. It is in order, I think, to re-examine the whole question.

For one thing, the approach has thus far been entirely one-sided. Past investigations of survival have, all the way through, been cast in the form of frank efforts only to verify the hypothesis of spirit agency. This very approach itself implied that *failure* to find supporting evidence would be a comparatively meaningless outcome, that only positive results could be in any way either conclusive or significant. But time and further analysis have considerably changed the picture. First, no longer is the question brought to the fore primarily through the claims of a religious or occult group as it was in the nineteenth century. That wave of enthusiastic investigation has run its course and, as indicated above, has spent its force with an inconclusive result. The question now arises rather, out of the very psi researches that a generation or more earlier

wed their origin to the wave of spiritistic interest just referred to (and
the fact that psi was a counter-hypothesis to spiritism). Out of these
searches has now blossomed a concept of the nature of man that
ems to approach the criterion of spirituality—as far as it can be de-
ned. Capacities have been demonstrated that show none of the criteria
physicality that the somatic structure and organic processes of the
dividual manifest.

So we may say that even if there had never before been any claim
a spiritual category in nature, these results would make it necessary
invent one, or at least one that might at this point simply be called
extraphysical." On a minimal basis, then, it would seem that the evi-
ence of psi in its relation to space and time has already answered the
uestion as to whether there is anything in human personality belonging
a spiritual order of reality. It is necessary now to ask further: How
stinctive and independent is this extraphysical division of personality?

As the matter now stands, the problem of independent spirit agency
ust be regarded in a framework of larger significance. It is nothing
ss than the problem of the natural destiny of human personality.
ccordingly—and this is the essential point of the present argument—
ery true advance within this framework of centrally important knowl-
lge will be of priceless value to mankind. We are not any longer con-
rned merely to confirm a faith or support a missionary cause. Rather,
e are searching for the boundaries of that larger world of personal
tion which the psi discoveries have already dimly outlined as extend-
g beyond the confines of a narrow physicalism. Thus we are prepared
r any possible outcome of these further explorations and we are ready
profit from it. If, as we may expect, it brings a view of human des-
ıy that is not wholly congruent to that portrayed by nineteenth-
ntury spiritualism or by any other dated conception, we may also
ticipate that it will contribute greatly to man's knowledge of himself.
ıch a program of investigation could not lose.

ontaneous Cases Re-examined

ARAPSYCHOLOGY is, moreover, least likely to lose its way if it always makes its approach via the actual occurrences which raise problems and, as objectively as possible, tries to find the explanation those occurrences. One such point of departure for the survival pro-t lies immediately before us in a re-examination of some of the ori-ıal case material of this field.

One of the fairly common types of psychic experience is that in which the impression is given of the agency of a deceased friend or loved one. In these experiences the appearance of the invasion of what would be called a spirit agent or communicator is, indeed, a frequent and sometimes a challenging feature. It is noteworthy, too, that these are experiences that owe no apparent connection to any given creed or philosophy. Whatever the influence of cultural factors may be, such experiences represent the individual's own interpretation of his experience.

Such a collection of personal data seems, at least on the surface, to furnish the raw material for a fresh study involving a new fact-finding approach to the question of discarnate personal agency. It confronts the parapsychologist with the problem of explaining the impression that a spiritistic influence produced the effect. If reports of this type can be obtained in sufficient number and can be subjected to adequate analysis and study, they may reveal aspects of human experience in some of its various transitions that will give clues needed for future research on survival. This is not to overlook the reservations and difficulties mentioned, but rather to attempt to get beyond them.

Even at this preliminary stage of study, spontaneous cases suggesting survival have pointed to several possibilities that excite research interest. One block of these selected human experiences indicates a thread of personal motivation, of individual purpose, so peculiar to the one deceased individual identified that the kind of message communicated could under the circumstances not be logically (or psychologically) credited to any other person living or dead. It will be interesting, and in any case profitable, to pursue this thread of peculiar purpose through the labyrinth of uncertainties as the inquiry advances.

There are also other special features of what men have considered manifestations of spirit agency that have never been fully examined for the key value they may have for opening the gates of new research. The question of why such remarkable effects cluster around the moment of death brings the research mind up sharply when confronted with the evidence en masse. These frequent death coincidences clearly warrant re-examination from the vantage point of today's somewhat broadened knowledge and possibly more detached perspective.

There is no way of judging ahead of time how many different lines of approach will have to be devised in the pursuit of this now greatly broadened question of survival. Obviously success in bringing the matter to a focus on any one line of attack would obscure and discourage

efforts in all other directions, just as the investigation of mediumship tended to do fifty years ago. If, however, frustration and uncertainty followed one effort after another, they would lead eventually to a complete loss of interest in the problem. Such an outcome would certainly follow if a point were reached when no further pocket of unexplained material remained which suggested survival. No one can properly say (as many have improperly maintained) that survival could never be disproved. Many a great issue has been solved by science in the past merely by the proper investigation and refutation of all the claims that helped to raise the question. When all these claims were leveled to the satisfaction of all, the question itself passed from the minds of men; so too, it would be with the survival theory if none of its supports meet the tests of reliability.

Sooner or later, when some of the confusion that beclouds the issue is cleared away, it seems almost logically inevitable that the leadership dedicated to the investigation of the survival problem will turn to the idea of "letting the hypothesis establish itself" if it can. That idea is the old commonsense formula of making practice vindicate principle, merely dressed up in scientific formulation. In other words, if there be a world of spirit entities or personalities of incorporeal nature, the proper approach would be to solicit their help in establishing their existence.

Cause for More Optimism than for Many Decades

IN spite of the difficulties now recognized, there is really more cause for optimism of a kind in the present review than has been warranted for many decades. This is mainly owing to the fact that the problem of mediumship is becoming the broader question of the nature of personality with respect to the physical world. Having established that there is in personality something more than its physical substrate, parapsychology now has before it the further program of investigating this larger personal domain to see, among other things, what degree of independence there may be between that which is physical and that which is extraphysical in personality. These are questions of fact, and since successful beginnings in the answering of them have already been made, there should now be no turning back from the steps that logically follow. Rather, the important decisions now confronting us will involve only issues of expediency, efficiency, and wisdom of interpretation, and the strength of purpose to push the research program in the face of the indifferences and difficulties that our culture and heritage of the past have rolled up in the pathway of progress.

A psychiatrist examines the emotional needs satisfied through "communication with the dead" and psychical phenomena

PSYCHODYNAMICS OF "IMMORTALITY" STUDY

Emanuel K. Schwartz

MUCH of the evidence for the survival of the human personality after death is offered in the form of individual spiritualistic experiences, often called spontaneous psi phenomena. These experiences may take the form of apparitions of the dead or dying, of poltergeist and other experiences outside the mediumistic channel and the laboratory.

It seems desirable to explore the psychodynamics of psi experiences that are interpreted as documenting the individual's hope for, or belief in, personal survival or immortality. To do this it is necessary to shift inquiry away from "phenomena" as such and to focus on the persons whose needs these experiences tend to satisfy. Human experiences can best be understood in terms of one's life history, character structure and contemporary life situation.

Also, it seems essential that the differences between a coincidence and a psi experience be sought in the sense of conviction on the part of the human beings involved. What distinguishes the psi experience from the coincidence is the sense of conviction that the experience is "paranormal." This gives the experience its psi character. Upon these assumptions I wish to offer a theoretical frame of reference as to the psychology of psi experiences, their psychodynamics.

If the sense of conviction that the experience is parapsychological constitutes the critical factor distinguishing the psi experience from

chance occurrence, then one might ask the question: "What is this sense of conviction?" The psi experience is a total reaction of the organism in terms of feeling rather than conation, cognition or logic. It can best be understood in terms of the psychology of emotions.

I am sure that the reader will say, "But this is not all there is to psi experience. What distinguishes this emotion from other emotional states, from other emotional reactions? Why has it this specific form or content?" The answer may be found in the following formulation: first, psi is a feeling, an emotional reaction, an affective response; second, this particular emotional experience is determined by a large number of factors in and around the human being having the experience; and third, the content of the experience also is determined by life history, including the present needs of the person having the experience.

Human beings, like all living organisms, respond to stimulation. When the stimulation comes from within the organism, it is sometimes called a drive, or as I prefer to call it, a need. The external stimulus as perceived by the organism may provoke an inner need. The response pattern of the organism to the perceived stimulus, whether it is an external pressure or an inner need, will depend upon the total experience of the individual, his life history, usual patterns of response, and attitudes. These may determine the perception of external evidence to satisfy the inner need to have a psychic experience.

Interpersonal Communications

DATA assembled by psychic researchers suggest that "paranormal" experiences are related to interpersonal communication. The earliest experiments with psychokinetic effects, such as the planchette, slate and automatic writing, levitation and rappings, were designed to establish communication, to carry a "message from the beyond." I believe it is necessary for psychical research to return to its original understanding that psychical experiences are motivated by and fit into the concept of interpersonal communication whether they deal with telepathy, clairvoyance, psychokinesis, or immortality. Study of case histories supports the thesis that the primary motivation in all "paranormal" experiences is to communicate, to make contact with other human beings, when normal social intercourse is not available.

It is always a human being who wants contact or wishes to communicate. It is for this reason that we must study and understand human beings. When a person feels that he has communicated, or feels the

need to communicate paranormally, it may be due not to any single factor, or to the same set of factors for all human beings. But it is in this light that we can come better to understand the crisis character of psi experiences, the association of psi experiences with crises in the individual's life, or even with social crises in the human society.

The most frequent occurrence of spontaneous psi has been in relation to crises where loss or threat of loss of contact and need for contact predominate. Loss of contact may be due to separation in space and time, due to the death of some loved one or even some feared or hated one. The need for contact may arise in a situation in which the individual feels threatened by a possible loss of contact, such as the case of the man whose girl friend is about to get married to someone else. The loss of contact can be caused by psychological illness where the normal channels of communication in interpersonal relations are blocked or destroyed. Sometimes there is a need to restore old contacts or immediately unavailable contacts, as in states of isolation; for example, the soldier in battle or the lost explorer.

Sometimes the need for communication or contact arises out of the magical use of such communication, as in the struggle for power with others, or in the wish through such communication to cope with an otherwise overwhelming situation. This is seen, for instance, in the need to gain superior knowledge in competition with others, or to communicate with powerful persons of the past, or with deities, and through such contact to be able to cope with "enemies" or to meet present insecurities and dangers.

"Alteration of Reality"

THE need to communicate or to make contact promotes a seeking for evidence that communication or contact has been established. The need to make contact and the seeking for evidence result in a purposeful though not necessarily conscious alteration of reality. This distortion of external or objective reality acts both to give conviction that contact has been established and to reinforce the conviction that contact is establishable. The experiencer has an emotional reaction, a momentary sense of the gratification of a need, to the effect that communication has been established.

The need to overcome present danger, isolation, loss of love by separation from the love object or loss of contact with the object of

destruction is, however, not really satisfied by the psi experience. Doubt, therefore, continues to lurk about the conviction that the experience was genuine. Because the need was not really satisfied, the doubt motivates a continuing preference for the particular kind of perception that leads to further distortion of reality and the acceptance of evidence of communication. With each experience there is an increase in the conviction that communication is possible but no real lessening of the need to communicate. Clinical studies of the human personality show that one of the primary factors in parataxic or distorted perception is the inaccessibility of the resources of love and security, and by defensive elaboration, of hostility and threat.

"Magic" of the Psychic

FOR the person who has the psychic experience, interpersonal communication defies the limitations of time and space, and the physical universe. The "magic" of the psychic is far more spectacular than the fancies of the most advanced natural scientist dealing with outer space or nuclear fission. For essentially behind all conviction about psychic experience lies the need to communicate with the dead, or the need to demonstrate that communication with the dead is possible. In this sense, it is a need to negate death. The magic of the psychic, then, goes beyond all other magic in that it wishes to perpetuate interpersonal contact through a system of communication developed in life after the qualitative change of death has taken place. Despite protestations to the contrary, the position of the psychic is founded on the implicit belief in a physical continuity, a spirito-physical parallelism. It is this belief which makes it easy for the most soul-minded psychic to accept materio-scientific "phenomena" and laboratory methods in modern psychical research.

The psychic seeks to satisfy a variety of needs by the evidence offered to prove survival: the need to establish or re-establish interpersonal communication; the need to overcome loss of contact to make new contact including the sexual; the need to overcome isolation; the need to gain power over others; the need to foretell the future or to defy the limitations of reality in terms of time, space, and matter. But the emotional dynamic of psychic experiences are part of all adaptational mechanism with regard to inaccessible sources of gratification and security, whether in the here and now or in the hereafter.

It is the interest of others that frequently provides "the idea of"

communication. It is the encouragement of others, by their interests and convictions, that fosters the wish to communicate with the beyond, and the feeling that such communication is possible. This is part of a contagious process described in the psychological literature as "infectious parapraxes" and "collective misperceiving." All of this is linked with set and attitude, with acceptance and expectancy, with the wish to resurrect old experiences, and to experience once again what has been experienced before. It fits in with the known psychological observation that to anticipate certain feelings is to arouse these feelings.

Advances in psychology can no longer be ignored by the close adherence of parapsychology to traditional methods of investigation and treatment of data. Only from a forthright re-examination of history and objectives of psychical research in its pursuit of understanding human experiences in human relations can fruitful findings be anticipated. Especially today when world crises threaten nearly everyone's sources of security and gratification, we are seeing renewed interest in such matters as reincarnation and life after death. A more rational and realistic understanding of these trends may lead to more satisfying ways of overcoming insecurity.

●

"NO STRANGE NEW FATE"

I told myself than in death no strange new fate befalls us. In the beginning we lack not life only, but form. Not form only, but spirit. We are blent in the one great, featureless, indistinguishable mass. Then a time came when the mass evolved spirit, spirit evolved form, form evolved life. And now life in its turn has evolved death. For not nature only but man's being has its seasons, its sequence of spring and summer, summer and winter. If someone is tired and has gone to lie down, we do not pursue him with shouting and bawling. She whom I have lost has laid down to sleep for a while in the Great Inner Room. To break in upon her rest with the noise of lamentation would but show that I knew nothing of nature's Sovereign Law.

Chuang Tzu XVIII. 2

Precision, rather than ambiguity and vagueness, are needed now to open the way toward scientific studies into human survival

WHAT COULD SURVIVE?

C. J. Ducasse

IN a recent book, *Mind in Life and Death* (London, 1956), the well-known British automatic writer, Geraldine Cummins, reports a series of communications purportedly from President Franklin D. Roosevelt's former confidential secretary, Marguerite Le Hand, which were received some three years after her death. They contain many details that were never known to the automatist but were quite correct and which appear to constitute good *prima facie* evidence that the messages emanated from the surviving Miss Le Hand.

One repeatedly requested identifying item, however, which the purported Miss Le Hand steadfastly refused to supply, was the pet name ("Missy") that had been hers in the Roosevelt household. And some of the persons who had been familiar with her character hold that that very refusal itself is additional evidence of her identity; for, in the important confidential position she had occupied, cautious reticence had been imperative, and the habit of it had become one of the personal traits for which she had been noted.

This feature of the communications, however, is open to a different interpretation; for reticence, when exercised concerning facts here as insignificant as a personal nickname—which anyway was already known to millions of newspaper readers even better than her Christian name—is patently stupid; and Miss Le Hand was anything but stupid. This

and certain other items in the scripts suggest that the communications emanated, not really from Miss Le Hand herself, surviving, but rather from a surviving set of her memories and habits; then functioning, however, as such commonly do in dreams, without control by intelligent judgment.

"They Know Not Just What"

THESE communications are cited here to make concretely evident one ambiguity which infects the then naive question as to whether the human personality survives after death. Until this phrase has been purged of ambiguity, persons who are convinced that "the human personality survives bodily death," or convinced that it does not, or who are curious as to whether or not it does, are in fact in the position of being full of curiosity or conviction as to . . . they know not just what! Their position thus resembles that of the good deacon the late Professor J. B. Pratt mentions, who, as a firm believer in God, was asked by the pastor at a prayer meeting to say what was his idea of God; and who then described it as "a kind of an oblong blur!" (*The Religious Consciousness, New York,* 1943). Evidently, so long as one does not know just what one means by the phrase "the personality's survival after death," one cannot tell what kinds of observable facts would or would not constitute evidence of such survival. Persons who use the phrase usually think they know well enough what they mean by it. But this is only because they have never adequately considered the diversity of meanings confounded under that wishful vague phrase.

The first step, then, in any attempt to deal with the question of "survival after death" in a manner offering some hope that one may succeed in really establishing something about it, is to bring out into the light by explicit statement at least the chief of the diverse questions otherwise mingled under that phrase.

Let us consider, then, first the notion of "personality." Does one mean to include in it any strictly bodily features? That is, features such as body build—stocky or slender, tall or short; gait, color of eyes and hair, wrinkles or creases of the skin, shape of the face, or tone of voice? If one does include such physical traits, then, since they are certainly destroyed when the body disintegrates, they can constitute only a part, and a relatively unimportant part, of "the personality" about which one asks whether "it"—or rather then the mental or psychological part of it—survives.

But the doubt which suggested itself as to what exactly survived in the case of Miss Le Hand (assuming that something really did) shows that sub-parts must be distinguished within the non-physical part of the personality—at least a sub-part consisting of memories and mental habits; and another, consisting of capacity for intelligently critical judgment as to action appropriate to the purposes and circumstances present at the time. And the first of these two sub-parts might survive but the second perish.

Or, although the second might survive also, it might do so more or less completely separate from the memories and mental habits acquired during earth life; and, during its discarnate existence, be exercised upon such novel kinds of experience as that existence may provide instead of the kinds which had been provided by the functioning of the bodily sense organs before death destroyed them.

Parallels to Living

IT is well to note in this connection that a psychological cleavage of this kind—although one less radical because the change of environment is itself less radical—sometimes occurs in the present life. An example would be that of a person who finds himself suddenly placed in an environment to which his previously acquired memories and habits are almost wholly incongruous, and where his intelligence therefore has to be applied to dealing with the novel problems of the drastically different situation in which he now finds himself.

Such was the case of the wife of the captain of a ship which, some time during the nineteenth century, was wrecked on the coast of Cape York in northern Australia. She alone survived the wreck. Then she became the wife, or property, of one of the exceedingly primitive aborigines, and lived the life of the tribe. When found there some twenty years later, she had almost no memories of the first part of her life and remembered little of the language she had then spoken for all these had been useless in her new environment. Her intelligence had to be devoted to acquisition and application of beliefs and habits appropriate to her new savage life.

The preceding remarks as to the composite nature of the psychological part of the human personality are to the same general effect as the view of Professor H. H. Price, that survival may not be a matter of all or none. Surely, the progress of psychology during the last hundred years has shown that the human personality—as distinguished from

the traditional "soul" of the theologians—is not an indivisible entity but is a complex of various components. Normally, these are integrated more or less adequately and, in so far, they function together as one whole. But that whole is susceptible to dissociations, which permit certain components to function independently to some extent, operating then in their own special ways because then uncurbed or uncensored by the influence of the other components.

Survival—For How Long?

OF course, besides the question as to specifically what components of a personality are the ones about which one asks whether they survive—or whose survival particular items of empirical evidence appear to testify to—a number of subsidiary questions present themselves. For example, survival for how long? Forever, or only for a finite term? And if only for the latter, then at its close, what? Total annihilation? Or again, death of only a part and persistence of some nuclear remainder?

What has been said so far has concerned only the question as to which of the components of the human personality one has specifically in view when one asks whether there is for man a life after death. But another question has to do with what the word "life" can mean in that phrase. For unless, by "life after death," one means immediate bodily resurrection or reincarnation, the word "life" must have a psychological rather than a biological meaning. But even at the biological level there are two different senses in which an organism can be said to be "living."

When we are called upon to decide whether a given animal or human body is living or dead, what we go by is whether heart-beat and breathing are going on and ordinary body temperature maintained. If they are, we say that the body is "living"; otherwise, that it is "dead." But a body may be "living" in this sense and yet be in deep sleep, in coma, in a faint, or under anaesthesia. Ordinarily, then, that a body is "living" means something which, although dependent on its physiological activities, is additional to them; namely, that the body responds to stimulations of its sense organs and acts in ways which adjust it to its circumstances or adjust the circumstances to the maintenance of its physiological activities. Eating, drinking, getting food, hiding, or fighting are characteristic of the "animal life" of a body, as distinguished from its merely "vegetative life."

Now, in the stream of psychological events and activities which constitute the "life" of a mind, two analogous levels can be discerned. On

the lower of the two, the psychological activities are mainly automatic, like the physiological ones in the case of the body. Examples would be the functioning of rote memory; the revival of other memories or ideas which, whether by contiguity or similarity, had become associated with a certain idea, now recurring; emotions or impulses aroused by thoughts of certain kinds; and exercise of other mental habits. Such mental activities are automatic in the sense that their occurrence is not dependent upon, and does not await, decision or exercise of judgment as to their appropriateness on a given occasion. Rather, judgment in connection with them enters, if at all, after their occurrence, either then allowing or disallowing them a role in whatever decision is under consideration at the time.

Occurrence of them, however, whether or not followed by judgment, is what constitutes "life" of the mind's automatic part; and "life after death" might consist of this and of nothing more. Moreover, such acquired psychological traits—many of which would, in a given person, be peculiar to him—would, because of this, be considered evidential of his identity if after his death their life were manifest in mediumistic communications purporting to come from him.

But such life would not be life of the part of his mind whose being alive consists in learning new things and acquiring new capacities, becoming somewhat different day by day, improvising, inventing, or creating. True, this part of a person's mind might continue to live after death, but establishing this by mediumistic communications would be very difficult, as its being alive consists in changing, acquiring new memories and new habits, and not in recalling or rehearsing the old ones familiar to friends still living on earth. Yet, being alive in the sense of so changing is what constitutes being alive as an individual human being (whether incarnate or discarnate), instead of alive only as a psychological robot.

For life only of the mind's automatic part would, in all essentials, be life only in the sense in which it is possessed, in various degrees, by what are called servo-mechanisms or feed-back mechanisms. These might be purely physical such as those which automatically alter the course of a rocket or torpedo, or biological such as those which, under changing conditions, maintain constant within narrow limits the body's temperature, or psychological, such as consist of systematically interconnected habits, a particular one or other of which is automatically brought into exercise by consciousness (whether veridical or not) of a particular kind of situation.

Of course, reunion with their deceased loved ones as these were a the time they died is what bereaved persons naturally think of an crave—reunion after their own death or, until then, through mediumi istic communications. But if twenty years, or even ten or less, hav passed since the separation, and if the deceased as well as the bereave have continued to *live* in the sense in which a personality lives as truly individual human being, then the "reunion" would in many cas amount only to a meeting of comparative strangers; strangers, indeed who might not be particularly congenial. Although mutually well-dis posed and sharing some valued memories, the participants might never theless have acquired divergent tastes and interests, formed attachmen inharmonious with the old. Even in the present life, the experience of per sons who were close friends in youth, and who meet years later, is ofte similarly disappointing. Piety to the past moves each on that occasio to decent expressions of cordiality and good will. But, after these hav been exchanged, each hastens to go his own separate way, having be come concretely aware that the past relationship cannot be recaptured

Question Made Clear and Definite

THE variety of possibilities concerning "the human personality's su vival after death" will, it is hoped, have made evident how imper tive is the need to state which particular one of those possibilities is th whose reality one is seeking to test. When the question one asks has thr been made clear and definite instead of, as commonly, allowed to r main ambiguous and vague, then a potentially fruitful program of i quiry becomes possible.

Its first task will be to consider whether the particular conceptio of survival one is concerned with is *theoretically* possible; that is, fr from internal contradictions. If it is, then the next question will whether that conception is *scientifically* possible; that is, not inco patible with any certainly known empirical facts or laws of nature. the conception of survival one has in view passes this test also, then t logically next question is: What kind of empirical evidence, and in wh quantity, would, if we should happen to have it, conclusively prove, short of this establish a positive probability, that that particular conce tion of survival is true? And, once an acceptable description of wh would constitute such evidence had been formulated, the final questi would then be whether the specified kind and quantity of evidence already available; or if not, how, if at all, it might be obtained.

A teen-age spiritualist cult, right here in the United States, is a challenge to psychical researchers and other scientists

AMERICAN FASCINATIONS

Martin Ebon

"JIMMY DEAN RETURNS! Read His Own Words from the Beyond." These claims appeared this summer on a glossy, multi-colored magazine distributed throughout the country. They were printed over a photograph of James Dean, the 24-year-old movie idol who died on September 30, 1955, in an automobile accident. On the magazine, the words, "How I found a new life beyond death through one girl's love," were printed as if spoken by the young actor.

The publication itself, of the "one-shot" variety rather than a periodical, presented an illustrated narrative attributed to a young woman: "My name is Judith Collins and I was born in 1933 in a small Ohio town." The story related that, while working in the hardware department of Macy's New York department store, Miss Collins sold a can opener to James Dean. The bulk of the narrative was devoted to a romance between Miss Collins and Mr. Dean, including a "precognition" dream in which Dean observed a serious car collision.

When Dean was killed while speeding in his car, Miss Collins confessed to a "feeling of guilt and of irreparable loss." She states that her depressed "dull, stupid, apathetic state" which followed the news of James Dean's death was broken by a friend, Beth. This friend told Miss Collins about reincarnation and after-life: "The chief belief is that our life is not just one life but rather a whole series of lives; that we

never really 'die' but are born over and over again, in the form of other people." Beth then gave Judy Collins a copy of the book *The Search for Bridey Murphy,* in which a Colorado housewife states under hypnosis that she lived a previous existence in Ireland. As result, as Miss Collins puts it, she began "my search for Jimmy Dean."

"My Search for Jimmy Dean"

JUDY COLLINS recalled Dean's dream about the automobile accident. She concluded that the sudden ringing of an alarm clock ("Surely, I had not set the clock's alarm and forgotten about it, had I?"), given her by the young actor, conveyed a message: "Something had caused the clock alarm to ring just when I was thinking of Jimmy and despairing of ever finding him again." Miss Collins began to attend "meetings at spiritualistic churches and also private séances, to see what I could learn." She read a book, *You Do Take It With You,* by R. Dewitt Miller (Citadel Press, New York, 1956, 250 pp., $3.75). In it she found a case reported in the *Journal* of the American Society for Psychical Research in which a clock-stopping incident was interpreted as testifying to the after-life evidence of a Canadian flier who died in combat. Judy Collins read about other cases of apparent survival evidence. She also read about automatic writing.

Then, one Sunday, Miss Collins wrote with pencil on paper:

"I am looking at Jimmy's clock now. I know you are looking at it too, Jimmy. I know you made the clock ring, to tell me how to find you. And I know that you can talk to me just as those other people in your world talked to the nurse [reference to a case in Mr. Miller's book], by guiding the pen in her hand to write the words they wanted to tell her. That is what you can do too. You can make the pencil in my hand stop writing these words and instead write . . ."

Judy Collins continues: "There was a curious sensation in my arm. My hand seemed to have grown numb. It wasn't my hand any longer. Another force was guiding it, the same force that had made the clock ring. I wasn't surprised, for I believed, I *believed.* I knew whose force it was. I knew who was writing the words that I watched taking form on the paper in front of me."

The narrative then contains the text of a "message" put down by Miss Collins in the belief that it was automatic writing from the discarnate personality of James Dean. It began, "Yes Judy. I can speak to you in this way. But I needed your belief to do it. Your belief is the

magnet giving me the force to be able to speak to you. If your belief ever faded, I would have to be silent again." Then followed references to Dean's career, the dream about the car collision and to the fatal automobile crash. The text concluded: "After I left you, in spite of everything you may have read, I was never seriously in love. Most of it was just like make-believe. And to prove it, you were the only one I wished to come back to. You believe me, don't you, Judy?"

The publication states that "Judith Collins" is the pseudonym of "a successful commercial artist in New York," and that she "agreed to publication of her story on condition that her name would be changed in order to avoid possible embarrassment to her family and her employers."

'A Famous Theatrical Producer—in the 1750's"

SO much for the Judy Collins Story. Its publication illustrates a wider trend that found expression in the popularity of *The Search for Bridey Murphy* and has found responses in unexpected directions. The "Jimmy Dean Cult," a very real development that has led to highly successful revivals of the motion pictures "East of Eden" and "Rebel Without a Cause," is reminiscent of adoration for the silent movie star Rudolph Valentino in the 1920's. The searching, brooding personality of Dean himself is easily adapted to such a "cult." One of his close acquaintances, the Los Angeles television performer Maila Nurmi, has said: "Jimmy had this strange feeling about his talent. He thought it was very possible that he might have been a famous theatrical producer in another life. He told me how he had the same nightmare twice in two weeks, a nightmare in which he was the theatrical producer back in the 1750's who was slain accidentally by an actress on the stage of his own theatre."

The magazine *Exposed,* one of the numerous periodicals now being published that allege to give the "inside story" about persons in public life and particularly in the entertainment field, reports that Dean is now "mourned by millions of teen-agers and many adults." According to this report, "Almost a year after his violent end, he still receives more than four thousand letters a month." In the colorful prose affected by publications of its type, *Exposed* writes: "James Dean—intense believer in the occult, intense student of reincarnation—pursued death as if it were a beautiful woman, a Bridey Murphy who promised to reveal all the intimate secrets of the great beyond." The magazine adds:

"Groups of mourning women hold spiritualistic séances in the eerie blackness, in the desperate hope of reaching Dean's departed soul, proffering their protestations of undying love and adoration. They play theme music from his films in the background to set the mood for their uncanny invocations. In cities and hamlets all over the country, high school lockers and teen-age bedrooms have been transformed into sacred altars where his photographs are surrounded by the mystic light of ever-flickering candles, symbolic of the constant worship accorded him."

It is easy enough to ignore such trends. It is unlikely, in fact, that serious psychic researchers are aware of their existence, or even know the name of James Dean. Scholars were taken by surprise when hypnosis and reincarnation became words that a public of millions associated with the Bridey Murphy book (See: *Bridey Murphy—Fact, Fraud, or Fancy,* TOMORROW, Summer, 1956). But only time, space and cultural patterns separate these American fascinations of our day from the mythologies and rites of earlier civilizations or exotic cultures.

Parapsychologists and psychical researchers have grown used to studying case histories and phenomena with the detachment of historians and archeologists. They are likely to recoil from the violent, foolish, dangerous, and excessively emotional character of present trends. Inscriptions inside Egyptian tombs, rites of the Incas and Mayas, ancient doctrines of India and Tibet are the proper subject of scientific inquiry. But flickering candles in the locker-rooms of teen-age girls—how frightfully unscholarly!

The Raw Material Is Here and Now

PSYCHIC research cannot lock itself in an ivory tower. It cannot fail to observe what is going on around it, right here and now. Nor can it ignore its own responsibility. This sort of thing strikes close to home. Gerald Heard, one of James Dean's favorite authors, R. DeWitt Miller, who wrote the book which prompted Judy Collins' experimentation, and Dr. Russell G. MacRobert, who wrote the introduction to it, are highly respected writers whose articles have appeared in the pages of this magazine.

There is no retreat. There is no ignoring the "lunatic fringe" when it comes to serious evaluation of human drives that find their expression in "phenomena"—whether fake, self-delusion or reality. The facts open to serious scientific investigation are all around us, certainly as much as in the records of societies for psychical research, where they have

ained the patina of respectability, where they have been tamed, classi-ied and catalogued.

Emotional pressures at the root of public interest and personal ex-erience of psychic phenomena override factions. Spiritualists are rowned upon, as fakers or gullibles, by psychic researchers who investi-ate phenomena with strict adherence to verification. Single, so-called qualitative" phenomena are shunted aside by those who favor the uantitative method which applies statistical yardsticks. Scientists outside f psychical research and parapsychology demand repeatability—a most ifficult challenge in a field where emotion seems to create conditions ost favorable to success. Indeed, as Aldous Huxley has just written in *Esquire* magazine (September, 1956), repeatability is a new fetish:

"In the higher ranges of human achievement the only experiments hich can be repeated with tolerable regularity are those which demon-rate the absence of a given capacity. But though repeatable in only fraction of one percent of a sample population (and very imperfectly epeatable at that), experimental tests of special ability are highly gnificant. Genius is something that actually exists, talent is an irre-ucible datum, outstanding intelligence, though rare, is an observable ct of enormous importance.

"Let us take a concrete example. In the nearly six centuries of the istory of polyphonic music there has been only one Johann Sebastian ach—only one composer, that is to say, who combined, as Bach so iraculously did, enormous facility with consistently profound insight, piousness of production with unflagging originality of invention, pro-gious learning with spontaneity and freshness. Bach is in the highest egree unlikely. The odds against him are evidently of the order of sev-al thousands of millions to one. For all practical purposes, he repre-nts an unrepeatable phenomenon. In spite of which, there he un-uestionably is."

is Is Our Jungle

HERE, indeed, is Bach. And there, too, is a veritable jungle of phenomena that relate to or are stimulated by emotion, by inter-rsonal relationships. The Judy Collinses of our day are, we may be rly certain, self-deluded victims of their own hunger for love; some ritualistic séances are, self-revelations such as that of the fake British medium Ronald Edwin suggest (*Clock Without Hands*, New York: ehman Brothers, 162 pp. $2.50) full of phony tricks; experiments in

extrasensory perception are often frustratingly elusive. But all that is around us, in all its imperfection, and we might just as well accept it and live with it.

The main trouble, though, lies not with the ivory towers of parapsychology. The real failure of nerve is that of scientists in neighboring fields. They have, we may be sure, troubles of their own. To this day, psychology is not a recognized field at that pinnacle of British learning, Oxford University. Small wonder psychologists and others are still hesitant to confess a serious interest in matters that refuse to behave themselves in the laboratory. They shy away from areas of the human personality that do not yield to the peerings of the too-fastidious.

Of course, increasing open-mindedness can be registered. A growing number of younger psychologists in the United States now "accept extrasensory perception as a fact" or consider it "a likely possibility." This was shown in a poll taken among 1,944 associate members of the American Psychological Association by Dr. Lucien Warner of Claremont (California) Men's College and Claremont Graduate School. Of the sixty per cent who replied to Dr. Warner's questionnaire, 4.1 per cent thought extra-sensory perception an established fact, and 26.6 per cent regarded it as a likely possibility. This total, among associates admitted to the organization from 1950 to 1955, was three and a half times greater than the number of similarly favorably disposed replies received from full members of the American Psychological Association in 1938.

Pioneer work is thus beginning to bear fruit. Of course, the more colorful American fascinations with matters related to psychical research may scare off the less hardy scientists. After all, it takes courage to go on expeditions into unexplored territory. It is not a task for the timid. The Jimmy Dean fascination, with all its adolescent foolishness, is a sign of our times. The explorer cannot avoid, in advance, wild growths or treacherous ravines. But then, we are dealing with violently real matter: this is our jungle, and we live in it.

●

I breathe the sweet breath which comes forth thy mouth. It is my desire that I may hear thy sweet voice, the wind, that my limbs may be rejuvenated with life through love of thee. Extend to me thy hands holding thy spirit that I may receive it and live by it.

Inscription on the coffin of the Egyptian Pharaoh Akhnaton I (370 B.C.)

cades of research efforts point toward new ways of improved lection and evaluation of survival data and other phenomena

VIDENCE ON SURVIVAL— AST AND PRESENT

J. G. Pratt

URING the past three-quarters of a century a wide variety of phe- nomena have been considered in connection with the question of ther any part of the human personality survives death. This article attempt to trace briefly the main outlines of the evidence that has n offered, as well as some suggested methods that have not yet ived an adequate test.

Among the claims listed by the founders of the Society for Psy- al Research, London, in 1882 as areas of investigation were *haunted es,* so-called *death apparitions,* and *spiritualistic phenomena.* Com- ees were formed to examine claims within these categories as well thers that seemed to justify serious study. The failure to mention ifically any other effects that are directly relevant to the survival othesis appears to indicate that no others worthy of investigation known.

Research Efforts

HILE the accounts of haunted houses have occurred throughout history and are frequently heard even today, it has proved to ery difficult to investigate the claims under satisfactory conditions. chief drawback has been the failure to find any effect to investi- when any qualified research worker was on the scene.

The question of *apparitions of persons seen at or shortly after the time of their death* was connected with the study of spontaneous case material, especially in the early years of the S.P.R. The great emphasis given to this type of evidence in F. W. H. Myers' *The Human Personality and Its Survival of Bodily Death* (New York, 1913, 1954) illustrates how much importance was attached to it. However, apparitions, like hauntings, have not been brought under experimental control to any appreciable degree.

The *spiritualistic phenomena* which interested the founders of the S.P.R. were mainly those that are referred to as physical phenomena. They included claims for effects such as raps and movements of objects by which the spirits of deceased people were supposed to be able to communicate with the living. Other physical phenomena of even more impressive kinds, some of them reported by scientists of outstanding reputations, did not point so clearly to the survival hypothesis, but they were easy to fit into such an interpretation. Unexplained events were said to occur in the presence of certain individuals, such as the movement of objects without contact, changes in temperature, and even floating in air. Many other physical effects have also been reported, and most of the attention given to them has been motivated by an interest in the survival question. This was especially true of the long line of investigations carried out under the general heading of the *physical phenomena of mediumship*. These studies failed to reach a stage of crucial bearing on the survival hypothesis because they did not meet the basic requirements for controlled conditions. This is not to assert that none of the effects were genuine; it is simply not possible to justify the conclusion that they *were*.

Mrs. Piper's Mediumship

THE discovery of the mediumistic powers of Mrs. Piper by William James opened a new chapter in the scientific study of the survival hypothesis. The emphasis shifted to the investigation of the *mental phenomena* of mediumship. The medium or "sensitive" would, upon request, go into a state of trance and would then produce information represented as coming from the spirits of deceased individuals. Sometimes the information came through a dramatized personality who served as a sort of manager for the session, the so-called "control." At other times the deceased loved one or relative seemed to be communicating directly. The paramount question, of course, was whether

he records contained information which could reasonably be attributed nly to a surviving personality. From the start of the investigations the esearch workers were aware of the necessity of considering the possible ole of the ESP abilities of living people in the mediumistic records.

A satisfactory answer was far harder to reach than the early investigators realized. There was relatively little difficulty to overcome n imposing adequate controls, though these were only gradually brought o the necessary level. The greater stumbling blocks were those in the vay of finding a satisfactory method of evaluation. The material was enerally vague, and it was not possible to know what allowance to nake for the subjective factor in the appraisal. Even when, as eventually was the case, the people who did the judging did not know vhich record was intended for them, it was necessary to take into ccount the fact that many of the statements in a given mediumistic message" are connected in some way. A lucky hit on one item might ead the person who is appraising the record to place an unduly high alue on other statements. These two thorny problems of the subjective element and the lack of independence among items were not adequately recognized by the investigators in this area for several decades. Meanwhile these factors have raised a lasting doubt regarding the interretation of a vast amount of mediumistic material.

The mental phenomena of mediumship were observed and studied nder several different conditions. The information was received with ie sensitive either in trance or out of trance, or even during a transitional ate. The mode of response has been either speech or writing. During n important period of investigation within the S.P.R. some members f the Society developed the ability to do *automatic writing* and practced it for a number of years in research on the survival problem.

In the same general category is the evidence received through the *uija board* or *planchette*. As a rule the subjects in these studies did ot at first claim any special ability. They discovered that the instrument r registering unconscious muscular automatism worked well for them nd some serious investigations grew naturally out of their interest in e initial results.

ross Correspondence: Literary Puzzles

THE evidence known as the *cross correspondences* has been widely regarded as marking a high point in the efforts of the Society r Psychical Research to approach the survival problem through the

study of mediumship. This was a new type of reference which began to appear in the records received from a number of sensitives. This kind of evidence first appeared after some of the most active investigators had died and after they began to play a large role in the records as purported communicators.

In the cross correspondences, clues to a literary puzzle, generally involving detailed classical knowledge, were received from different mediums. The "communicators" included F. W. H. Myers, A. W. Verrall, and Henry Butcher, who had been outstanding classicists. They explained that they were doing an experiment planned "from the other side," and that the investigators should be able to put the pieces together and reach the solution.

The implication was that this would provide evidence of information beyond the telepathic capacities of the sensitives. A great deal of evidence in the form of cross correspondences was collected. It may be generally characterized as an effort to show that the purported communicators alone would have been able to plan and supply the material. In spite of the distinctive character of the material, the cross-correspondences did not escape the dangers of subjective appraisal, and there remained alternative possibilities of interpretation in terms of ESP of living persons.

Among the steps taken in the direction of making the evidence more objective was the development of *book tests* and *newspaper tests* with mediums. In the book tests, a communicator would refer to a book occupying a particular place on a designated bookshelf with which the sitter was familiar or which he could presumably locate. A certain page in this book would be given as one that contained information related to a specified event known to the sitter that should convince him that he was really in contact with the personality of a deceased loved one. The book tests varied in how explicit the references were, ranging from general descriptions of shared memories and tastes to specific events.

The newspaper tests referred to a word or phrase or name that was supposed to appear on a specific page of a paper of a later date associating it with a memory or bit of history identified with the sitter or the communicator. Here we have a suggestion of precognition on the part of the purported communicator as evidence of survival. Today it seems odd that the possibility that a living person (the medium) might have played the same role was so completely disregarded.

The introduction of *proxy sittings* represented an important for-

ward step in methods. As the term suggests, these were sessions in which the person who was actually present with the sensitive was not the one who desired to receive a communication. Sometimes the proxy sitter knew for whom the session was being held, and simply took care not to reveal his identity to the sensitive. At other times the proxy did not know for whom information was being sought. In the latter instance the identification was to be made by the communicators themselves on the basis of some small personal object or keepsake which served as a link. In such tests the object needs to be wrapped securely to conceal its identity. Otherwise an observant "sensitive" might infer from it facts fitting the circumstances of the deceased person.

In the best proxy sittings the safeguards were adequate to guard against sensory leakage, and the interpretation hinged upon more advanced questions. How could the records be evaluated to see whether they contained information beyond what would be expected on a mere chance basis? If the chance hypothesis was rejected, how might the source of the information be identified?

The requirements for an evaluative procedure have been brought into focus and methods have been developed which are statistically adequate, even though they are not ideal in all respects. These methods are being applied successfully today in some studies of mediumship. If these can be extended and confirmed, the big task remaining for the investigators will be to find a way to distinguish between ESP of the living and that of the incorporeal agency. This is the point at which even the best research on survival now appears to have been inconclusive, and it is certain that it will be a central question in further work on the problem.

Sealed Packages and Ciphers

A NUMBER of investigators of the survival hypothesis have left *sealed packages* as a basis of tests to be carried out after their death. The person who prepared such a package told no one of its contents, and he proposed to try to reveal this information through a medium after his death. The package left by Sir Oliver Lodge is the most famous on record. Such packages were common in the earlier days of psychical research when there was a tendency to interpret the evidence for ESP solely in terms of telepathy. The assumption was that the sensitive would not have access to the contents of the package by clairvoyance, but would only be able to get this information from someone's mind; and it would exist only in the mind of the person who

had prepared the test. If the information was obtained after the person's death, this would afford evidence of the survival of his mind as the only possible source of the communication. Now that clairvoyance has been established, the interpretation might be quite different, as Lodge himself recognized would be the case.

The method of publishing a message concealed in an *unbreakable cipher* has been suggested as a procedure to replace the use of a sealed package. This suggestion was made by R. H. Thouless, who put his proposal into practice. He presented a coded message and invited sensitives to try to get the key from his mind while he is still living. If such efforts are unsuccessful, Dr. Thouless's intention is to transmit the key after his death if his spirit survives and if his memory and other faculties are equal to the task. Because of the nature of the test, the experiment does not automatically end the first time a trial is checked, as happens when a sealed package is opened. Failures will be evident from the fact that the message has not been successfully decoded, and the way is left open for further trials. This method is not offered as a crucial test of survival, but as one that might, under favorable circumstances, give results with an important bearing on the problem.

Toward a New Experimental Approach

IN 1921 Whately Carington, in England, suggested that *quantitative psychological methods* used in word-association tests might help to establish the identity of the trance personalities of mediumship. A few years later Hereward Carrington, in the United States, carried out the first investigation along these lines with the sensitive Mrs. Eileen Garrett, and in the 30's Whately Carington applied his idea in an investigation with Mrs. Garrett as well as other sensitives. The general assumption underlying this work was that certain responses found with the word-association test, such as reaction times, the psychogalvanic skin reflex, and the reply words, are characteristic of any given personality.

If significant differences were found in these measures when the medium in her normal state was compared with the trance controls, the asumption was that this would point toward the existence of distinct trance personalities. The method was applied extensively (based chiefly on reaction times) before it was discovered that the basic assumption was questionable, for it was found that a normal person gave different reactions when he merely *imagined* that he was someone else. The method therefore failed to provide a crucial test of the independ-

ence of communicators and control personalities, as Carington hoped it would do, although the full possibilities of the general method may not have been realized in his studies.

Recently, attention has been turning in the direction of *spontaneous psi experiences* as a possible source of evidence bearing on the survival question. The study is not a method of survival research, but is rather part of a broad exploratory investigation which may be said to include a search for a new method applicable to this problem. It does not, therefore, offer a speedy solution of the survival problem, but it may possibly point the way to a new experimental approach which is needed to carry the investigation forward.

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THE AMERICAN SEANCES WITH EUSAPIA PALLADINO

By HEREWARD CARRINGTON

The Director of the American Psychical Institute, a veteran researcher, deals in fascinating detail with the contradictions in the work and personality of a famous medium. Eusapia Palladino may occasionally have stooped to naive trickery, but Mr. Carrington is certain that "manifestations of an extraordinary character" were observed during the Italian sensitive's sittings.

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A veteran American psychic researcher looks back upon several incidents that influenced his outlook on human life and death

WHY I BELIEVE IN SURVIVAL

H. Addington Bruce

NEARLY one hundred years have passed since the walk, on a starlit night, in December, 1869, when, at Cambridge University, Frederic W. H. Myers put to his former teacher and close friend, Henry Sidgwick, the question: "Do you think that though tradition, intuition, metaphysics have failed to solve the riddle of the universe, there still is a chance of solving it by drawing from actual, observable phenomena, ghosts, spirits, whatsoever it may be, valid knowledge as to a world unseen?"

It was a time of great spiritual unrest and doubting. To the growing materialism that had followed the change from cottage to factory industrialism had been added, thanks to Darwin, Huxley, and their evolution-theory mates, fear that man himself was nothing but an animated mechanism. The soul was rapidly going out of fashion, as was the mind itself. The crude doctrine, "The brain secretes thought as the liver secretes bile," had already been enunciated.

Everybody knows what happens to the brain when the body dies. Even such keen thinkers and spiritually-minded men as Sidgwick and Myers were beginning to wonder whether man is essentially a spiritual being. For both Sidgwick and Myers the latter's question that December night was a crucial one. Sidgwick's affirmative answer turned out to be a fateful one. Eventually it led to the founding, in London, of the

Society for Psychical Research. Sidgwick was its first president and Myers its most devoted, productive and influential member up to his death just after the turn of the century.

With the twentieth century now more than half gone, the Society for Psychical Research in London remains the leading organization of its kind, but similar societies have sprung from it throughout the civilized world. And, with the coming of an American, Dr. J. B. Rhine, there has developed out of psychical research the new science of parapsychology, devoted chiefly to meeting the challenge of orthodox science for experimental proof of such psychic phenomena as those of telepathy, clairvoyance, precognition (supernormal knowledge of coming events) and retrocognition (supernormal knowledge of events of the past).

Today, moreover, both psychical researchers and parapsychologists have amassed thousands of well-authenticated instances of human experience testifying not only to the essential spirituality of man, but to the survival of human personality after bodily death. Both during Myers' life and since we have, indeed, witnessed the accession of many an eminent man of science to the steadily increasing number of workers in psychical research.

Man Is No Mechanism

THE evidence that man is no mere mechanism, that man is indeed a spiritual being and as such is a being capable of surviving bodily death, may be divided into two classes, inferential evidence, and direct, specific evidence. Into the former fall such phenomena as those known by the terms of telepathy, clairvoyance, precognition, and retrocognition. Among the latter are certain mediumistic written or oral utterances, certain apparitions, and certain other so-called hallucinations that provide evidence.

Today we have ample reason for affirming that such hallucinations —with telepathy, clairvoyance, precognition, and retrocognition—are part of the universal human heritage. Anybody can experience any of them, if only most occasionally. Some persons experience them without ever appreciating the fact, or dismiss their occurrence as "peculiar," "weird," "odd," "queer." Some experience them more frequently than others, though still only on rare, or comparatively rare, occasions. Long ago I learned the truth of this from happenings both to myself and to relatives and friends of mine. These supplement objective evidential studies that have convinced me of survival as a reality. My experiences were

either inferentially or indirectly as evidential that man can at times transcend space or time, on occasion both space and time, and is a spiritual being capable of surviving death itself.

For the past three years I have been living with old friends, Mr. and Mrs. Samuel T. Smith, Jr., in Hartford, Conn. Prior to that I lived for more than forty years on a short street in Cambridge, Mass., in a house diagonally across from the historic Riedesel mansion of Revolutionary War fame. When I moved into my own Riedesel Ave. house, the Riedesel mansion was occupied by William McMichael Woodworth. the scientist who was Alexander Agassiz' right hand man at Harvard University. Woodworth soon became "Billy" to me. All his family had died before I met him, when he was living alone, and soon we became frequent visitors at each other's house.

After Woodworth himself died, the Riedesel mansion was occupied by Professor Putnam, of Harvard, his wife, and his two daughters. In due course Mrs. Bruce and I called on them. Sitting before a hearth fire in a room long familiar to me, I happened to remember something Burton Kline, now living in Westfield, N. J., had said to me:

"If ever there were such a thing as a haunted house, Billy's home would be haunted by him, he loved it so much."

Remembering this, I casually remarked to Mrs. Putnam:

"Yours is a very old house. You must hear strange noises in it at times?"

"Strange noises," she echoed. "The place is positively haunted." Then she went on:

"For one thing, we often hear a clicking downstairs in the middle of the night, as if some one were going around turning off the electric lights. Only the other afternoon the girls heard something stranger than that.

"They occupy adjoining rooms. Dressing for dinner, they suddenly ran out into the hall. Both of them declared they had heard a man exclaim, not in an angry voice, but in a laughing way:

" 'You get to hell out of here!' "

I deemed it prudent not to tell Mrs. Putnam just what these statements meant to me.

Woodworth was a nighthawk, sometimes downstairs until two or more in the morning. It was his habit to keep all downstairs lights going until he retired. Then he would walk from room to room, plunging each into darkness.

Also Woodworth was a man who delighted in getting into an argu-

ment, and he would react in an unusual way when he found himself getting the worst of the debate. He would lean back in his armchair, smile broadly, and declare, "Oh, you get to hell out of here."

Mr. Ware's Signals

THE clicking of the lights reminds me of something that followed the death of another friend, Moses Weld Ware, whose home was directly across from mine, at No. 5 Riedesel Ave.

Mr. Ware's funeral was on a Tuesday at Christ Church, near Harvard Square. He was buried Wednesday in his wife's family lot in New Jersey.

When putting out my house lights for the night, I always followed a routine, beginning with the downstairs library light, and ending with the kitchen light. The hall light I could put out by a push button on the floor above.

That Wednesday night, to my astonishment I found the library light on though I had put it out, I could have sworn, first of all the downstairs lights. Friday evening, after going to bed and falling asleep, I was awakened by Mrs. Bruce, who told me she had heard a clicking in the kitchen.

"See if the light is on," she said.

"It can't be," was my answer. "I know I turned it off."

Nevertheless, the kitchen light *was* on, and I had to make a second trip downstairs. Then Mrs. Bruce felt sure I must have forgotten to turn it off when I first went down. "What about the clicking you heard?" I inquired. "Did you imagine that?"

On the Sunday following that Friday we went to a musicale. As we neared the house driving back, we noticed a light in a third floor front room, though neither of us had been on the third floor that day. Grumbling, I climbed the stairs to the third floor. Before putting out the light on that floor, something impelled me to say:

"You've done enough signalling, Weld. I now know you are still around. Goodbye."

Never again, so long as I lived in my Riedesel Ave. home, was there any mysterious lighting of rooms that should have been in darkness.

In that same house I had what was, to my knowledge, my only adventure in clairvoyance.

A neighbor and old friend, Howard L. Blackwell, had brought up my morning mail. Among it was an envelope postmarked Mexico City. Laughingly, Mr. Blackwell wondered what kind of an advertisement I

was getting from Mexico. Without knowing why I did so, I told him, before opening the envelope:

"It's not an advertisement. It's a letter from a gentleman who wants me to send him some money to pay off a debt for which he is imprisoned. When the debt is paid and he is released, he can get at some hidden resources he has, and then he will pay me double the amount I send him."

Then I opened the envelope. To my surprise no less than Mr. Blackwell's, the letter was as I had stated. It was, in fact, a Mexico City version of the old Spanish prisoner swindle.

Personal Experiences of Precognition

AS to precognitions, I have had perhaps a bit more than my fair share of these. One of my most puzzling came on a December evening in 1941.

I was in my study when the telephone rang. The caller was Professor O. M. W. Sprague, the famous Harvard economist. He had called to tell me he could not keep a speaking engagement at the Algonquin Club in Boston.

"On account of your wife's serious illness?" I asked.

"Yes," he answered.

"She won't die till August," I said.

"She can't possibly last that long," he told me.

Actually Mrs. Sprague died August 5, 1942. Some time later, shortly before Professor Sprague's own death, I telephoned to ask his permission to use his name in anything I might write about precognition. On this occasion Mr. Blackwell was with me. Professor Sprague readily granted the permission, then added:

"How did you come to say August as long before as December? I have been wondering greatly about that."

"So have I," I told him. Yet, at the time I said August, I was so convinced that I had spoken truly that I did not look in the newspaper for any notice of Mrs. Sprague's death until August of 1942 arrived.

As already said, I have had many precognitions, almost as many as the telepathic experiences I have had. Some of my precognitions that found realization about twelve hours later, I have already reported in TOMORROW (Winter issue, 1953). One of these had a sequel I did not then report.

This particular precognition was a symbolic one, as most of my precognitions have been. It came to me as the sound of a football,

filled with rubber instead of air, bouncing twice in my upper hall just after I had gone to bed. So convinced was I that this really was a precognition, that in the morning I spoke about it to a friend, Mrs. Eugene Kendall, now of Pride's Crossing, Mass., adding:

"I know I am going to get some bad news, and get it soon."

I got it that afternoon when two police officers came to notify me that, less than six months after my wife's death, her only brother, Nathaniel W. Bowes, had suddenly died at his desk in the Federal Shipping Office in New York City. That same day his wife was undergoing a serious operation in Philadelphia, where she had spent Christmas with her married daughter, Mrs. Robert L. Hobart. The dead man's only son, C. Glover Bowes, was likewise in Philadelphia, awaiting the outcome of the operation, which happily was successful.

It became my duty to arrange for a funeral service, and I had Mr. Bowes' body brought to my house. To my house also came Glover's wife, Marie. The night before the service, in her second floor bedroom, Marie felt her hand, outside the coverlet, pulled by something. Later she told me:

"I looked up, and there stood father beside my bed. He said, 'Don't be frightened. I only want to say goodbye to you as I go along.' But I was terribly frightened."

Incidentally a question I put to the undertaker, Joseph H. Ricker, of Cambridge, revealed to me the meaning of the bouncing football symbol. I asked him, "Was Mr. Bowes' body marked in any way when you received it from New York?" He answered:

"Queer you should ask that. There were two bruises on his forehead. He must have bumped his head twice when he fell forward on his desk."

Voice from a Distance

AS to my telepathic experiences, they began long before I left my native Canada to migrate to New York. I had met my future wife in 1892, when she came to teach in the Toronto Conservatory of Music. We became engaged in June of 1893, shortly before she returned to her Boston home for the summer.

The evening of July 4 I was lying in a hammock on the Canadian side of Niagara River, watching the fireworks on the American side. All at once I heard her voice calling me, and distinctly recognized it as hers. Disturbed, I hurried indoors to write her a letter. Back came one

telling me that the heat of that July 4 had so affected her she thought she might never see me or Toronto again.

This was more than sixty years ago. That I since have had, off and on, similar intimations that supernormal transmitting and gaining of knowledge is indeed possible, may in part be because of my Highland Scottish ancestry. My latest psychic experience came to me quite recently, July 27, 1956, to be precise.

As stated, I now am living with old friends, Mr. and Mrs. Samuel T. Smith, Jr., in Hartford, Conn. That July afternoon, about half-past four o'clock, I was seated reading on our second floor back balcony. Nobody was in the grounds behind the house, or in the adjacent driveway. Suddenly I heard a call, in a feminine voice, soft and low:

"Hello, Mr. Bruce."

Startled, I exclaimed:

"What's that? Who's there?"

Mrs. Smith, hearing me, came out to the balcony. I told her what I had heard.

"You must have imagined it," said she.

She changed her mind when, at six o'clock, she was notified that a friend of whom she was particularly fond had died at half-past four that afternoon. This lady, though we had never met, was also a friend of mine as we had long been corresponding on literary subjects. Mrs. Smith described her voice to me as having been noticeably soft and low. Yet I had heard the call as distinctly as I heard Mrs. Smith when she stepped on the balcony to speak to me.

This last experience, of course, could have been a telepathic one of the so-called "deferred percipience" sort, assuming that I had been in the dying woman's thoughts shortly before she died. In that event it would fall into the inferentially evidential type, instead of the direct "veridical hallucination" type of evidence for survival.

I am aware, of course, that there still are some, perhaps many, serious students of psychic happenings who hold, as Myers' colleague Frank Podmore always did, and as I myself did in my earlier writings, that telepathy is an obstacle rather than a help in gaining evidence for survival. And no doubt many a mediumistic, apparitional, or other case instanced in the past as presenting direct survival evidence, is actually the product of telepathy between persons still in the flesh.

Even so, telepathy being—with clairvoyance, precognition, and retrocognition—a distinctly non-physical function, I now appreciate, as I did not in my younger manhood, that telepathy logically points to the

probability, I am tempted to say the certainty, of the survival of personality after death. When people, by telepathy, can communicate in a flash though thousands of miles apart, in defiance of "established" laws of nature, it is absurd to suppose that personality must cease to exist with the crumbling of the body. The odds really are heavily against this.

Unfortunately, the *Zeitgeist,* the spirit of the times, has been in favor of the opposite view ever since science began its exploration of the material universe. Even the mass of laymen have thus far been following the lead of the orthodox scientist. This was true even so far back as the days of Ralph Waldo Emerson and Henry David Thoreau. Recall, if you please, Emerson's lament, "Things are in the saddle and ride mankind," and Thoreau's bitter, "Most men lead lives of quiet desperation." To be sure, in our age of jazz music, jitterbugging, rock n roll, and death-inviting high-speed automobile driving, the desperation is hardly as quiet as when Emerson strolled through the streets of Concord and Thoreau lived in peace near the shore of Walden Pond. Psychologists, with more and more scientists joining in that work, gives promise that the citadels of materialistic science will yet be forced to capitulate, and a brighter day for mankind dawn. That is, unless the capitulation does not come before civilization itself is blotted out by the power of that latest "triumph" of materialistic science, the creation of the atomic and the hydrogen bomb.

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HOW RELIGION VIEWS SURVIVAL

Protestant View:

THE AUTHORITY OF SCRIPTURE..."

Cornelius Van Til

THE orthodox Protestant turns to the Scripture for his answer to the basic problems of life and death. In this he stands over against those whose final source and standard of truth is human experience. s outlook therefore differs basically from that of all the major schools ancient and modern philosophy, not excluding those that believe a personal god. His outlook also differs basically from that of all jor schools of modern Protestant theology, such as those connected h the names of Friedrich Schleiermacher, Albrecht Ritschl and Karl rth. These modern theologians do, to be sure, make much of Scrip- e. This is especially true of Barth. But none of them accepts the ipture as being, in the original manuscripts, the direct and final elation of God. None of them believes that any such revelation is

available to man. With Immanuel Kant all of them hold that human knowledge is relative to man as in some measure self-sufficient.

Finally the outlook of the orthodox Protestant differs, though not so radically, from that of the Roman Catholic church. The Roman Catholic interprets life in terms of reason *plus Scripture*. His teaching on all major doctrines is therefore always a synthesis of two mutually exclusive points of view.

God's Supernatural Commandments

ACCORDING to the Scriptures, God is the creator of the universe, and he controls by his providence whatsoever comes to pass. The word *possibility* got its original meaning from this fact. What God intends to do, that, and that alone, is possible. Man's knowledge of this truth is embedded in the fact that he is created in the image of God. For man to recognize and act upon this truth is for him to think and live according to *the law of his being*.

God thus addressed his will to man through his constitution as made in the image of God and through the facts round about him, all, as made and controlled by God, manifesting the will of God. But God also addressed himself to Adam supernaturally. God assigned to him his task in the created world. He was to do all things to the glory of God. As such he was to love God with his whole heart.

Thus at the beginning God's law (a) in nature (b) in his own constitution, and (c) as expressed in direct supernatural commandment, formed the environment for Adam as an ethically responsible person.

THEN, at an evil hour, Adam listened to Satan. Satan suggested, in effect, that Adam place his own experience above the law of God. In following this advice he assumed that the facts and laws of nature (the forbidden fruit) are not subject to God's control. He assumed that God could not predict what would happen. Nobody could. God, with him, was surrounded by an environment ruled by chance. Thus he introduced the notion of pure contingency and irrationalism. But he introduced this notion of contingency and irrationalism by at the same time making another and correlative assumption to the effect that he, man could, in advance of any experience, determine or predict that God could not predict anything at all.

This second assumption involves the idea of pure determinism and rationalism. Still further, in assuming that the universe about him does not operate according to the law of God he also assumed that he

imself, to act truly according to the law of his being, must not act ccording to the law of God. Thus sin is "any want of conformity unto r transgression of the law of God." And the wages of sin is death.

All men were involved in this sin of Adam for all were represented y him. "Therefore, as through one man sin entered into the world, and eath through sin; and so death passed unto all men, for that all nned" (Rom. 5:12). All men are therefore guilty through Adam. All ien are, so far as they are self-consciously confronted, through nature, hrough their own constitution or through the knowledge of the Scrip- ires and its content, with the law of God, guilty and subject to punish- ient. "There is none righteous" (Rom 3:10). And as all are guilty so ll are polluted. They are "wholly incapable of doing any good, and nclined to all evil" (Heidelberg Catechism, Lords Day III).

"Will God suffer such disobedience and apostasy to go unpunished? y no means; but He is terribly displeased with our original as well as ctual sins, and will punish them by a just judgment temporally and ternally as He has declared *Cursed is every one who continueth not in ll things that are written in the book of the law to do them*" (*Idem* ord's Day IV).

Regeneration of All Things"

THUS the sinner is bound to be defeated. God is self-determinate. He loves himself as the infinitely holy one. In attacking God man meets th self-frustration. He must forever own that God's law for him was s true good and that his declaration of independence from God elled his permanent defeat. The mountains and the hills will refuse annihilate him when he faces the wrath of the Lamb. Everlasting nishment, therefore, follows for man upon his hating instead of loving od.

Yet God's primary purpose in creating man was that he should ve Him. So he sent his own Son into the world that whosoever should lieve in Him should not perish but have everlasting life. "Christ re- emed us from the curse of the law, having become a curse for us—" al 3:13). And Christ "renews us by His Holy Spirit after His own age, that with our whole life we may show ourselves thankful to God His benefits—" (Heidelberg Catechism, Lord's Day XXXII). In rist we "put on the new man, that after God hath been created in hteousness and holiness of truth" (Eph 4:24; Col. 3:10).

Moreover, with the renewal of man in Christ goes the "regenera- n of all things." The meek shall inherit the earth. In the new heaven

and earth only righteous shall dwell. God maintains himself and his cause among men. Satan and those who love not God and their fellowmen are cast out into outer darkness forever. But those who repent those whose sins are washed away in the blood of Jesus, shall enter into eternal joy. "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matthew 25: 46).

In the interest of further clarification the following remarks are in order.

The orthodox Protestant feels that the question of human survival can not be fairly and squarely put except upon the presupposition of the truth of the framework of Scripture outlined above. Questions that rest upon the assumption of the autonomy of human experience evince the fact that the sinner seeks to "hinder the truth in unrighteousness" (Rom. 1:18). Knowing God, and therefore knowing themselves to be creatures and sinners against God, all men seek to suppress the truth. This is true even of "good" men, of men that are enabled by the Spirit of God to lead "moral" lives.

Their "virtues" must be appreciated. Without them all would be chaos. Even so it is, in the last analysis, in the interest of excusing themselves, when they ask *whether* God exists and *whether* there is life after death. Deep down in their hearts all men know that God has made them for eternal joy or for eternal woe; for eternal joy if they worship and serve the Creator, for eternal woe if they serve and worship the creature.

"Survival Cannot Be Proved or Disproved"

BY way of objection, appeal will be made (a) to the facts of experience as discovered by science (b) to the laws of logic and (c) to man's moral sense. Does the orthodox Christian not know anything about the sciences of physics, biology, psychology and history? Does he not know that these have made belief in the Bible in this traditional form forever impossible for informed and honest men? Does he not know that according to the best of philosophers the ideas of God and immortality are at best postulates of human experience? And does not his own moral sense cry out against the idea that anything any man does in this life can make the difference of eternal weal or woe?

The orthodox Protestant is aware of all this. He freely admits his own sympathy with these objections. Nothing human and nothing sinful is alien to him. But by grace he has learned to serve and worship the Creator through Christ the redeemer. On the authority of Scripture he accepts what he believes. But then, looking around he also sees the

ose who thus make objection to the Scriptures and its teaching have foundation on which to stand. Objecting against the "arbitrary" ea of God ultimately determining the destiny of every man, they themlves surround the human person by an environment controlled by ance. Objecting against the ,'determinism" of the biblical idea of God, ey themselves "prove" or "disprove" the survival of human personality reducing it to impersonal law.

Thus mere survival cannot be proved or disproved because proof es not take place in the purely irrational realm of chance. And eaningful survival cannot be proved or disproved because if there is eaning, on this basis, then there is no individual to perceive the meang. When the individual *speaks* it is, also, no longer the *individual* at speaks.

Only on the presupposition that God exists, that the scheme of ings presented in Scripture is true, is there any view of fact, of logic d morality that has meaning. That which has been frankly received authority then appears to be at the same time the only reasonable sition to hold. Not holding it implies the destruction even now of man personality. To be able intelligently to deny the God of the riptures one must first presuppose him. The same holds true for the eas of eternal life with God or eternal "life" without God.

Catholic View:

"THE SHARING OF ETERNAL LIFE"

James Collins

WHAT I would like to describe, from an unofficial and personal perspective, is a Catholic's attitude toward the question of human vival after death. Once this question is brought into clear focus, it s straight to the heart of the Catholic view of things. The meaning death and an afterlife is no mere marginal addition or side-issue, but entral theme in the Catholic outlook. Its centrality can be witnessed

in the creed or public confession of faith, which comes to a triumphant close with these words of personal witness: "I am expecting the resurrection of the dead and life everlasting, Amen." From the initial rite of baptism to the anointing of the dying man, the Catholic's practical sacramental life is permeated with a definite and fairly complex set of beliefs and values concerning the life which comes after bodily death.

The first step toward understanding this conception is to become critically aware of the shortcomings of the word "survival." As we ordinarily use the term, it means a minimal continuance in existence under adverse circumstances, the ability to scrape through in spite of hardship, danger, or decimation. We call "survivors" those who live through a time of mortal peril or who remain in a community which has been visited by disaster or death. Thus one of the primary meanings of "survival" is "the condition of resisting and overcoming in some specific way the ravages of death." When we speak about survival after death, however, we do not mean that bodily death has been avoided, but rather that it has been undergone in its full extremity and nevertheless some aspect of a man perists in being.

Despite the real occurrence of somatic death, something in man resists dissolution and remains living, although now under other conditions. Death is not merely another episode but the radical termination of earthly life, and the post-mortem sort of existing is not a mere prolongation of our present condition. Yet the bare affirmation of survival leaves unspecified the length of the further duration (which may be for a short while after death or forever), the mode of continued existence (whether impersonal or personal, always disembodied or not), and its moral significance to man's earthly life and relation with God. As signifying simply the outlasting of the body, then, survival is an equivocal concept and cannot bear the full burden of the Catholic belief in everlasting life.

In order to determine more precisely the Catholic position, we must explore three main avenues: personal immortality, resurrection, and presence to God in judgment.

From Natural Inquiry and God's Revelation

THE Catholic conviction is that, after death, the spiritual principle in man remains in existence not temporarily but forever, and not impersonally but personally. Evidence for this position is drawn both from our natural inquiry and from God's revelation. This is a go

xample of the twofold Catholic affirmation that our knowing powers re not impotent in regard to man's nature and destiny, and that revealed faith enables us to sift, confirm, and render determinate our nost basic intimations.

Catholic thinkers do not rest their philosophical defense of immortality upon the reports about poltergeists, communications from the lead, and other phenomena of spiritualism. It seems impossible to rule out satisfactorily the hypothesis that these psychic manifestations are produced by intelligent, nonhuman beings, whose moral intents are obscure to us. Instead, the evidence is sought in human activities as we now experience them. Special attention is paid to those operations which are distinctively human and which set us off from even the highest primates. Our ability to carry on highly abstract and generalized lines of thought (accompanied by a judgment and awareness of meaning which are unmatched by any feedback system or electronic brain), our language and artistic creations and religious aspirations, our freedom and sense of responsibility—all these experimental sources indicate the presence in man, here and now, of a principle surpassing matter and the bodily functions.

Pascal once remarked this about man, the thinking reed: "It is not in space and time that I am to look for my dignity, but in the ordering of my thinking. . . . By space, the universe contains me and engulfs me as a speck; by thinking, I contain it." The immaterial principle which thus dominates over matter in its operations of thinking and willing is the human soul. It is most intimately united with matter in constituting the complex nature of man, but it can also exist and exercise its higher functions even when separated by death from space-time conditions.

This approach to immortality moves from observation of what man *is* in the present life to what his spiritual principle can be expected to be and do after death. No claim is made to any direct observation of the state after death, but an inference is made from the immaterial and subsistent existence of the human soul to the destiny appropriate for such a principle in the event of death. Besides following a different path than psychic research, this inquiry involves a critical revision of the prevalent assumption that a substantial soul is unreal, because scientific explanation uses only functional correlations.

There is no need to suppose that the real is coextensive with the methodological limitations of the sciences. The functional constructs of physics and psychology are helpful in studying man, but this does not compel us to conclude that only what can be expressed in such con-

structs is a real report about man. The personal self is more than th sum or the field-pattern of its activities, habits, and emotions: the latte belong to, and manifest the presence of, the spiritual principle of unit or human soul. The soul makes these thoughts and aspirations *min* or inalienably personal, and it has an act of existing which enables i to survive the wrenching of spirit from flesh.

One can easily appreciate the force of Leibniz's wry comment that if immortality meant an impersonal survival, it would avail very littl to have been the Emperor of China during the present life. On th Catholic view, the separated soul exists as an individual entity, retain ing its personal thoughts, memories, and character. It is neither ab sorbed into some cosmic mind-stuff nor identified with God nor deprive of all conscious activity, even though it needs special help from God t perform any intellectual activities in the disembodied state. But beyon this affirmation of personal integrity, Catholic speculation about th soul after death holds itself to a strict minimum and is suspicious abou imaginative elaborations.

Moreover, it stresses the unsatisfactory condition of even the per sonally surviving soul and its conscious life. Such a soul is by no mean the complete man or full person, since the latter includes the body a well. Just as death is no merely superficial incident but a deepgoin cleavage of the human frame, so the discarnate soul does not enjoy th fullness of human reality. Only an ultimate rejoining of the flesh wit the spirit can satisfy our longing to enjoy eternal life as whole me rather than as splintered remnants.

Resurrection and Presence to God in Judgment

THE fact that Catholics regard Christ as the God-Man, not as a maj prophet or religious genius, deeply colors their thinking on surviva For faith in the divinity as well as humanity of Christ gives assuran that our longing for an integral human sharing in eternal life will i deed be realized. Christ's resurrection from the dead gives men a re principle of victory over death and holds a promise of their own bodi resurrection. Our solidarity with Christ reaches to the overcoming death and the eventual rejoining of our flesh with our spirit. Consequen ly, Catholic reflection upon the issue of survival never proceeds by w of depreciating the body or trivializing death, as being only anoth event in a homogeneous series extending beyond it.

The body is essential to the whole man, and death tears at t very core of our nature. Hence there is something unsatisfactory a

lusory about any theory of survival which minimizes the loss of bodily fe or which finds an adequate replacement in some wraithlike sort of nuous materiality. The Christian faith welds survival and personal nmortality with the hope of a full restoration of soul and body, through ur sharing in the power of Christ's resurrection.

Hope, however, has the quality of depending for its realization pon the free conduct of man as well as the power of God. There is a ioral dimension to survival which goes beyond the incorruptibility of ie soul. In a true sense, a man can suffer the loss of his own soul, since e can betray the moral promptings of his nature and the law of God. hinkers like Socrates, Kierkegaard, and Gabriel Marcel are supremely nsitive to this moral aspect. They point out the fatuousness of reducing ie mystery of eternal life to a physical continuation in existence which unavoidable for our nature and quite independent of how we act. hey rightly stress the *how* of immortality: How are we freely relating urselves to eternal life? Will we be worthy of receiving it in its moral-eligious fullness? Are we building toward it now through the proper se of freedom? Surely, there is a risk here and the need for self-dis-pline and prayer.

From this perspective, eternal life is a gift from God. He alone is nmortal, in the sense that He alone is self-sufficient in being and the timate source of life for others. The Catholic mind never separates e question of survival from that of our moral destiny, since we survive ath precisely as personal, responsible agents. Emphasis is laid upon eely believing in Christ and conforming ourselves to the natural and vealed law, so that the foundation of a moral-religious sharing in ernal life can be laid down during our present existence. "Eternal e is knowing Thee, who art the only true God, and Jesus Christ, iom Thou has sent."

Human freedom opens up the possibility of either loyalty to God counter-commitment against Him. Hence survival is bound up in-ssolubly in the Catholic mind with God's judgment of the individual d human history. Since this judgment is made outside of the temporal der, it implies that somehow a man's entire life is finally gathered in its totality for himself as well as for God, the just and merciful dge. The bare notion of survival scracely conveys the tremendous fort at a meaningful unification and evaluation of one's temporal lues, choices, and strivings.

John Stuart Mill once admitted that he found the idea of endless rvival repugnant, since it would amount to an interminable ennui.

This common reaction results from taking survival at the sheer minimum, visualizing it as a pedestrian prolongation of everyday activities, and divorcing it entirely from its moral signficance and ordination to God. By meditating upon God's judgment upon individuals and nations, Catholics try to preserve the meaningful relation between our present free decisions, our basic ordering of mind and conduct, and the sharing of eternal life in which immortality consists. The latter would indeed be boring and slightly nauseating, were it not integrated with the earthly drama of faith and love and hatred, as well as with the participation in divine life which Christ brings to us.

For the Catholic, then, survival of death is only the barest hint of the full situation for man. Personal immortality belongs to us as having a spiritual principle, but we are also called in freedom to live as sons of God and thus to share in God's own eternal life through Christ. Hence St. Augustine was not afraid to declare emphatically: "We are not Christians except on account of a future life. . . . The reason for their being Christians is that they may conquer the present, and hope for the future." This combination of dedication to our earthly tasks of the present and hopefulness about a future leading into eternal life is the attitude of the man of Christian faith toward death and survival.

A Jewish View:

"DISTILLED ESSENCE OF HUMAN LIFE"

Samuel S. Cohon

A paradox marks our attitude toward life and death. Common experience forces us to recognize the ultimacy of death. Decay and disintegration await all things that live and grow. The teeth of time grind down all things under the sun. The author of the book of Job, reflecting on human transcience, notes that mountains crumble, rocks are removed from their place, stones and soil are washed away. What then is man's hope of endurance? "He comes forth like a flower, and withers; He flees also as a shadow, and continues not."

A tree that has been cut down may sprout again, but "if a man ie, may he live again?" (Job 14). The question of the sage is accepted s a self-evident truth by the Psalmist: "What man lives without seeing eath That may deliver his soul from the power of the grave?" (89.49).

In the face of the fact of death, another voice of religion affirms aith in endless life. "Thy dead shall live!" (Isa. 26.19). Despite the uestionings, doubts and even denials—which found their way even into ne Bible—the belief has been born ever anew that a deathless core istinguishes man's being and that his fleeting days may be crowned vith an immortal hope. This belief has maintained itself through the hanging millennia, amid differing conditions of knowledge or of gnorance. Sometimes it was sustained by glimmers of light and more ften by the hungering hearts of men of varying races, cultures and reeds who refuse to resign themselves to the finality of death. Like Cicero so most thinking men have preferred to be wrong with those vho affirm immortality than right with those who deny it. "Quoth the aven, 'Nevermore!' " does not recommend itself to all men as the height f wisdom or the summit of hope.

In the Chicago Art Museum there is a marble statue in the form of cenotaph with a vase on its top. By the side of the vase sits an angel overing its opening with a wing. The inscription reads: "The angel uards the secret of the tomb." A sense of mystery surrounds death. ry as we will to pry into it, the secret remains hidden from us. The uthor of Job lightly accepted the fact that no mystery surrounds the ock that crumbles into dust, but he overlooked the related fact that the ust is indestructible. The sand on the seashore and the pebble on the each may outlast the ages. Not a particle of matter or a grain of energy, e are informed, may be destroyed. Existence, not destruction, is the ey to the real universe.

ur Estimate of the Nature of Man

OUR paradox concerning life and death derives from our estimate of the nature of man. We judge things by the way they appear to our nses. We take a human being to be a mere member of the animal ngdom. Like all other animals he possesses a body which grows and ecays. His life span, while longer than that of some animals, is not as ng as that of others, but as a creature of flesh and blood he is the bject of time. Upon deeper thought we recognize that besides our ysical beings we possess invisible powers of feeling, mind and con-

science, which we identify with the spirit or soul within us, of which the body is the instrument. Whatever value we possess as persons is bound up with our spirits. The question arises that when our bodies die, do our spirits too, necessarily perish?

Religion has directed men so to live that the grave may not have final dominion over them. The ancients learned to devote their knowledge and skill to save men from the power of death. The Egyptians, for example, thought of death as a kind of prolonged sleep to be followed by a future awakening. By means of the art of embalming they sought to preserve the bodies of the dead for their spirits which would in time return to them. For this reason they erected pyramids with mortuary chapels to keep the mummified remains of their Pharaohs. Their gods Osiris, Isis and Horus figured in the mystery drama of death followed by judgment and resurrection. Among the Babylonians the cults of Ishtar and Odonis similarly represented the eternal cycle of death and revival. Every Spring festival celebrated the victory of life over winter and death, and held out new hope for man.

Israel, living in the proximity of these nations, shared some of their ideas regarding life and death. Thus Hosea echoes the hopes of the mystery cults in his defiant exclamation: "O Death, where are your plagues; O Sheol, where is your destruction?" (13.14). Again, he assures the people regarding God: "After two days He will revive us; on the third day He will raise us up, that we may live before Him" (6.2). The prophet spoke of the nation, but his imagery is borrowed from personal life. So, too, Ezekiel employs the imagery of the revival of the dry bones of individuals when predicting the resurrection of the nation (37).

In the Patriarchal stories we read that Jacob and Joseph were embalmed in Egyptian style and laid to rest by the side of Abraham in the Cave of Machpela. The use of the Egyptian rite probably implied the underlying belief in the soul's return to the body. The expressions "And he was laid to rest with his fathers" and "He was gathered to his fathers" used for the disposal of dead persons, suggest belief in the union of the dead with their forebears. David is quoted as saying about his dead child: "I will go to him, but he will not return to me" (II Sam. 12.22).

From primitive times the belief maintained itself in the continuance of a shadowy existence of the soul in the nether-world or *Sheol*. The description of Nebuchadnezzar's descent into Sheol, in Isaiah 14, suggests that the "shades" continued to possess some form of consciousness

Because of the connection of this belief with the worship of the ead and with necromancy it was viewed with disfavor by the national eligion. Its primary emphasis was on life and its duties rather than n death and its mysteries. The divine requirements on the nation and n the individual received its chief consideration. Unlike Osiris or Tam-uz, God was identified not with death but with life. "With Thee," ie Psalmist says, "is the fountain of life, in Thy light do we see light" 36.10). Spiritualism in all its forms is disparaged by the Law and the rophets (Lev. 19.31; 20.6,27; I Sam 28.7ff; 2 Kings 23.24; Isaiah .19). Man was directed to seek the will of God, not of the spirits of the ead. However, the realm of death could not be permanently left out f God's universal sovereignty. Not even in death could man escape lis presence (Amos 9.2; Psalm 139.6ff.).

esurrection and the Judgment of Souls

REFLECTION on the nature of the soul and of its destiny was scant in ancient Israel though some attempts were made to explain the ubject. The second chapter of Genesis states that at creation "God ormed man out of dust from the ground, and breathed into his nostrils ie breath of life; and man became a living soul" or being. The first hapter states further that "God created man in His own image, in the nage of God created He him." Two elements thus enter into the nature f man: a body of earth and a divine substance, consisting of the breath f divine life and the divine likeness. When the Psalmist extolled man as eing but a little less than God (8.6), he referred to his divine endow-ient which makes him capable of mastering nature, of fellowship with od and of moral distinction between good and evil. It is man's glory iat he finds his greatest satisfaction in the presence of God and in oing His will. Death lost its terrors for the righteous man. It only marks od's taking the spirit of the righteous to Himself (Ps. 73.24). He does ot permit the godly to be consigned to corruption (Ps. 16.10). "He edeems thy life from the Pit, and crowns thee with steadfast love and ercy" (Ps. 103.4). The faithful person can say: "In Thy hands I ommit my spirit; Thou hast redeemed me, O Lord, God of truth" Ps. 31.5). The ethical character of God as just and merciful held out surance to the faithful that their lives will not be cut off by death.

Under the influence of the Persians the hope in the resurrection of ie body, which had been held loosely in Israel before, came to dominate e minds of the people. While some thinkers, like the author of Job,

rejected the belief in resurrection, demanding: "If a man die, does he live again?", others denied the finality of death. A late prophet looked to its ultimate disappearance. God, he announced, "will destroy death forever, and the Lord God will wipe away tears from all faces" (Isa. 25.8). Triumphantly he declared: "Thy dead shall live, their bodies shall arise O dwellers in the dust, awake and sing for joy" (26.19).

Daniel 12.2-3 confidently announces that "many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence. And they that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

The hope of the apocalyptists was shared by the Pharisees and the Rabbis as well as by Jesus and his disciples. As in Egypt the belief in the resurrection came to be combined with that of the judgment of souls after death, and proved to be a powerful lever for the moral and religious life. A balance was established whereby the wrongs and inequities of men in their earthly existence would be righted in the hereafter. The present life came to be regarded as a preparation for the world to come.

Greek Concepts of the Human Soul

A refining influence on the Jewish conception of immortality was exerted by the contact of Judaism with Greek thought. The nature of the soul was more clearly defined. Plato conceived of the soul as existing before the birth of the body and surviving the death of the body. It is the invisible essence of man, "in the very likeness of the divine," pure, rational, indissoluble and unchangeable, i.e., immortal by nature. Mortality applies to the body, but not to the soul. Aristotle, on the other hand, dissented from his master with regard to the soul's pre-existence. In his view, "the soul is that by which, primarily, we live and perceive and think." It makes for man's individuality, giving character and distinction to the body. At birth, an infant only has the potentiality of a soul, and as it grows and matures, it develops its soul qualities which form the substance and essence of its personality.

Both of these ideas of the soul were adapted by Jewish thinkers to Judaism. Particularly important for us is the view of Maimonides. In the principles of faith which he formulated and which still form the basis of Orthodoxy, the thirteenth article reads: "I believe with perfect faith that there will be a resurrection of the dead when it shall please the

Creator blessed be He." His justification of this belief is that God who created the universe out of nothing may be trusted to restore the bodies of the dead to renewed life. His elaboration of the subject makes it clear that his real concern was not with the revival of the body but rather with the immortality of the spirit. With Aristotle he held that at birth man is endowed with the mere potentiality of a soul, which through conscientious effort of practicing the precepts of the Torah, i.e. through intellectual and moral striving, he carries into actuality. Thereby he perfects his human qualities and endows the intellectual element in his soul with deathlessness.

Immortality, in Maimonides' opinion, is not intrinsic to the nature of the soul but is conditioned by the acquisition of reason. In our physical condition we can no more understand the state of union with the Active Intellect—any more than the blind can form an idea of color. Creatures of sense, we cannot grasp the delights of the spirit. Reflection leads us to recognize, however, that they cannot resemble those of the body. The future bliss consists in the soul's attainment of the full knowledge of God. Immortality thus represents the preservation of the soul in union with God. The soul while having a beginning has no end. It continues endlessly like the Creator Himself, who is "the cause of its continuation in that it comprehends Him." Punishment consists in cutting off the soul of the person who lived a self-centered life, removed from truth and adhering to falsehood.

Though severely criticized as heretical, the Maimonidean view that immortality refers to the soul only and not to the body made a strong appeal to thinking men. Mendelssohn subsequently espoused it in terms of the philosophy of his day as the faith of intelligent men. It is from him that Reform Judaism derives its doctrines of immortality which is expressed in some of the introductions to the Kaddish and in the Memorial service for the Day of Atonement in the Union Prayer Book.

Vital Care of Man's Life

WHAT meaning does immortality have for us moderns? With the various theories of the soul propounded by modern philosophers and psychologists, from the complete denial of its reality to its identification with the unconscious, with the mind or with the self, we cannot deal in this discussion. We take the position that the soul of man is the vital core of his physical, intellectual and moral life without which there can be no such thing as a person. In a figurative sense we may adopt

the words of Proverbs 20:27: "The spirit of man is the lamp of the Lord searching all his innermost parts."

The ultimates of nature are not always analyzable. What the electricity which we use in our lamps is we may not know, but we are quite certain that it is not of our making, but issues from the source of energy in the sun. Even so the spirit within us derives from the source of all being. It is "a portion of God above." Every drop in the ocean, we are informed, is a miniature of the entire ocean. So, too, every soul may be regarded as a miniature of the whole of existence. The qualities inherent in one are present in the other. The eternity of universal being may thus be ascribed to the human soul. The soul is the flowering of the Divine within us, the innermost center which integrates our finite beings and links us with the Infinite. It forms the focus of our conscious life, our instincts, our emotions, our volitions, our mind and our conscience. It is indeed the Divine likeness in man, for which we may claim immortality.

Beliefs maintain themselves because they respond to our personal needs. A Hebrew poet observed: "The word 'eternal' was spoken by love. The loved and lovely in life are not divided in death." The grim harbinger does not destroy the love of a mother for the child snatched from her side. The father does not forget his son taken in the flower of youth. The sweetheart continues to yearn for her departed lover. A country gratefully remembers her sons who fell defending her in battle. The assurance is born ever afresh that "thy dead live." We dream of our dear ceased as we knew them in life. In memory no less than in dreams we cherish our beloved, "and memory has the power to recreate from the dust."

Immortality—An Achievement

IMMORTALITY is not a mere matter of duration of the spirit after death but also of the preservation of the values which give meaning to human life. We live in the works which we do, and which bind us to our fellowmen. The visions we cherish and the goals which further our lives are not expressed in the physical traces of our bodies but in our ideal purposes, as creators of the values which sustain our civilization. Humble or great, our efforts are of moment to the entire social structure. What are our material achievements, our political attainments and our cultural and spiritual refinements, but the distilled essence of human lives, of labor, love, thought, sacrifice? They are the fruitage

uman souls. The world was made better or worse by their presence.

Only the person that strives to contribute, whether much or little, the larger life of mankind may live on after his physical life draws to n end. Immortality thus considered appears not as an intrinsic attribute the soul but an achievement. Through sacrificial service in the cause human wellbeing, of right and of truth, a person may acquire the tributes that make for deathlessness, even as by selfishness, dissoluteness nd ignorance he may dissipate the powers of his soul. The rabbis well xpressed this thought in their saying: "The righteous live even in death; e wicked are dead even in life."

he Hindu-Buddhist View:

LIBERATION AND REBIRTH

Gerritt Lansing

ABOUT five hundred years before the birth of Jesus, Gautama the Buddha, sat cross-legged in meditation in the Jetavana Gardens, magnificent grove of bamboo, mango trees, rose apple, and white-owering *campaka,* which had been presented to him by a fervent sciple.

As evening fell, an old man, Malunkyaputta by name, bitten by oubts and uncertainties, approached the Buddha and said: "Though ou have taught me how to lead the Religious Life, you have said othing about the nature of eternity or the relation of body and soul whether the saintly man exists after death. If you do not elucidate

these questions, which are devouring like wild dogs my peace of mind, I will leave the Religious Life and return to the life of a layman." And the Gautama answered: "If, Malunkyaputta, a man were wounded by an arrow thickly smeared with poison, would he refuse to have the arrow removed until he knew the name of the man who shot it, the color of his skin, his caste, his place of birth and residence? No, Malunkyaputta, I have not explained life after death or the nature of eternity. I have explained suffering and the origin of suffering; liberation and the path leading to liberation."

The shamed disciple was suddenly enlightened, and put away such questions as vain and not tending to edification. But in India such metaphysical questions have never been for long put away as "vain and not tending to edification." The famous "noble silence" which the Buddha preserved on similar occasions is not characteristically an Indian response, although the principle that wisdom may be withheld by silence or parable, from those not spiritually prepared to receive it, has been more fully comprehended in the East than in the West.

THE mind of India, like its climate, tormented by extremes, has been forever haunted by enormous metaphysical vistas. Like the mountainous rain clouds which loom periodically over the scorched weary earth, doctrines of the soul and its liberation have time and again offered hope of release from the daily round of suffering which, according to the Buddha, constitutes the essence of the world we know.

Whereas in the West, dominated by a secular materialism that fears even to formulate ultimate questions, such vision has become increasingly abstract and "unlived," in Indian Asia it has always burned with a consuming fire. As F. C. S. Northrop points out in *The Meeting of East and West* (New York, 1947) the Orient is practical rather than theoretic when it comes to inner experience; yoga is a discipline giving certain results which can be empirically verified by anyone caring to submit himself to the requisite conditions.

As a result of its characteristic introverted attitude toward experience, in matters of the soul, the Orient is far more sophisticated than we. Hence the doctrines of reincarnation and survival after death current in Indian Asia usually form part of a coherent system of belief and practices.

While there are those in the West who desire passionately to believe in reincarnation or survival after death and seek some proof that the

lead live on, in Indian Asia reincarnation and survival are accepted s ordinary facts of the natural order explainable by causation. Rather han seeming unfamiliar and exotic, such ideas are taken for granted, nd existence in an after-death state is looked upon as normal, boring, nd undesirable. No Buddhist or Hindu relishes the notion of turning orever on the wheel of rebirth and phenomenal existence.

elief of the Multitude

THE overwhelming majority of the population of India today, almost 360 million, believes in one version or another of the doctrine of netempsychosis, or transmigration of souls. This fact has enormous prac-ical consequences in all spheres of life, economic and political, as well s moral and religious. For example, the introduction of birth control as been impeded by the necessity many orthodox Hindu families feel o have male descendants to conduct the *preta shraddha* rites for the ead. Rebirth in the ghost-world (*preta-loka*) imposes dire possibilities. f these rites are not properly performed by the eldest son the family ill be haunted by unhappy ancestral spirits. Much of Asia, from the omads of Afghanistan to the Moros of the Philippines and including illions on the Indian sub-continent, reflects Mohammedan attitudes ward survival. Among the mystical sects of Islam, belief in reincar-ation is usual, as in the verses of the Sufi poet Jalal-uddin Rumi:

I died a mineral and became a plant.
I died a plant and rose an animal.
I died an animal and was man.

In order to understand the various rebirth doctrines of the three ajor religions which originated and developed in India—Buddhism, ainism, and Hinduism—a brief glance at their evolution will be neces-ry to set them in historical perspective.

When, some time in the second millennium B.C., the nomadic, ttle-herding Aryan clans invaded India through the Northwestern ountain passes, they probably brought with them a primitive nature-ligion not unlike the Greek warrior-cult we glimpse from time to me in the pages of Homer. The realm of Yama, Death, lies beyond e fabulous Western Mountains. There the noblest spirits reside after eath in a kind of Valhalla and enjoy perpetual felicity drinking lestial *soma,* the nectar of the gods.

In the *Rig-Veda* the dead still require food, and return to their rmer habitations to demand it. If not fed they vent their wrath

on their families. The *pitaras,* or ancestors, are carefully distinguished from the *devas,* or gods, but both are invited to sacrificial feasts and both partake of the offerings. Spirits of the dead, although dangerous when angry, are, when properly appeased, thought to be able to bless the living.

Release from Karmic Bondage

THE great Indian scholar Heinrich Zimmer believed that two great contrasting cultural strains were gradually fused in the religions and philosophies of India as they developed, and that "late" works such as the *Bhagavad-Gita* (c.300A.D.) or the Tantric scriptures are extraordinary examples of the dynamic equilibrium of these opposites. The Vedic religion of the invading Aryans was fundamentally life-affirming, Zimmer contends, as the famous "Hymn to Food" bears witness. But slowly the pessimistic wisdom of the displaced, dark-skinned, non-Aryan inhabitants of India percolated upward through the unconscious of the haughty conquerors, until by the time of the later *Upanishads* the monistic jubilance of the Vedas had been completely dissolved in a world-transcending religion of yogic meditation.

The sages of the Vedic Age apparently knew nothing of the transmigration of souls. The idea of reincarnation and the feeling of existence as essentially sorrowful may derive ultimately, according to Dr. Zimmer, from the beliefs and felt experience of the primeval non-Aryan, so-called Dravidian civilization which was overrun by the victorious nomads. In the comparatively late period of the *Upanishads,* about 800-500 B.C., when Vedic Brahmanism had hardened into a caste-bound ritualism, the transcendental wisdom of liberation from continuing existence began to be regarded in orthodox Hinduism as secret doctrine. Henceforward all Indian thought would be preoccupied with doctrines of release from karmic bondage. The idea of *karma,* literally "action," is inseparable from conceptions of rebirth. Karma may be thought of as the principle of causality in its widest moral application—Emerson's "compensation." Reincarnation is intrinsically sorrowful, as existence in time is profoundly "evil." On this point all Indian doctrines of rebirth are agreed.

Jainism, whose antiquity is disputed, but whose most recent world-savior (*tirthankara*), Mahavira (about 500 B.C.), was a contemporary of the Buddha, is today a religion numbering only a fraction over a million members, although as late as the Fifth Century A.D. it flou

shed mightily and rivalled Buddhism in popularity. Dr. Zimmer argues n *Philosophies of India* (New York, 1951) that Jainism, like early Buddhism, Sankhya philosophy, and Yoga, is representative of the pri- neval Dravidian heritage, and that in fact it was probably the first najor eruption of originally non-Aryan religious feeling in Vedic India.

Jainism seems to the Occidental a cold and exceedingly mechanistic nterpretation of existence. The soul is a subtle body or life-monad vhich is karmically colored by the actions of life. In its pristime state he life-monad is crystalline, stainless, and perfectly transparent; it is arkened by action, virtuous actions causing the lighter tones of the pectrum to appear, evil actions more darkly staining. Release from ne chain of birth is effected only when all colors have been "washed ut," chiefly by means of extremely rigorous austerities. Then the puri- ed monad ascends automatically like a balloon to the highest heavens, vhere it hangs forever in lonely bliss, utterly aloof and incapable of ommunicating with other "souls."

One of the principal virtues Jainism enjoins in order to achieve beration is *ahimsa,* non-violence. This is sometimes carried to extremes. fot even annoying insects may be destroyed; indeed it is meritorious o allow them to feed. Occasionally even today a holy ascetic may ap- ear before a Jaina household carrying a cot crawling with bedbugs and y "Who will feed the bugs?" If a coin is thrown to him the crier ill lower himself çarefully, so as to avoid crushing any bugs, onto the ot and expose his body to the seething vermin. Both the ascetic and ie thrower of the coin are considered to have performed acts of merit.

leavens and Hells Are Relative

IN considering the problem of survival after death, one must be care- ful to distinguish simple "survival" beliefs from reincarnation dogma. elief in an external soul is common to all animistic religion, and imitives everywhere experience projected part-souls, or ghosts. Quite fferent from this primordial *participation mystique* is a developed ncept of reincarnation. For example, a Tibetan Tantric Buddhist sect olds that the need for some kind of body always exists in the illusory orld of *sangsara,* and that a man may be *reincarnated* as a ghost in ghost-body of subtle matter after a period on the after-death plane hich is "between the worlds."

Thus reincarnation may be experienced in any one of the Six ates of Existence—the realms of the gods, of titans (*ashuras*), of men,

of animals, of ghosts, and of dwellers in various hells. Since each of these states is involved with one form or another of times, rebirth in any of them is essentially transitory and dependent on the transmigrant's accumulated karma. Only *nirvana* is eternal—there is no such thing as an eternal heaven or hell. Virtuous actions bring about pleasant after-lives, sometimes in one of the heavens, but these, because of their very delightfulness, may entangle the transmigrant in the nets of illusion, and once the karma is "used up," the "soul" is ready for another rebirth.

The nature of the transmigrating "soul" is an exceedingly complex matter, both in Buddhism and in Hinduism.

Early Buddhism (the Southern School) ostensibly denies the existence of an ego or a soul, in patent opposition to orthodox Brahmanical teaching. Its classic image for reincarnation is one candle's being lighted from another—is the light of the second the same as the light of the first? For this School what reincarnates is a "nameless complex residuum of karma," as Christmas Humphreys, President of the Buddhist Society, London, puts it, not personality. In the later Northern School what remains after death to incarnate resembles more our idea of an individual.

In orthodox Hinduism likewise there are widely diverging views on the exact nature of what it is that can reincarnate. According to classical non-dualistic Vedanta it is the *atman,* the godlike "spark in the soul" which is identical with *brahman,* the godhead, that is "the one and only transmigrant," in the words of the great Orientalist Ananda K. Coomaraswamy, late curator of the Museum of Fine Arts, Boston. Here too, as in purified Buddhism, there is no survival of personality.

Both in popular Buddhism and popular Hinduism today, however, there exists the belief in the rebirth of the individual's character. Memory of past incarnations is frequently practiced as a part of yogic meditation exercises. Rebirth in the shape of animals, held by some authorities to be for esoteric Buddhism and Hinduism only symbolic, is frequently literally believed in by the masses.

The Magical Science of Dying

INDIA has never been one of the countries most pervaded by magical beliefs, and simple ghost lore is mingled in the popular mind with reincarnation dogma. Mediumship is recognized. Three classes of spirits can be materialized, *pretas,* those who died untimely deaths; *bhutas,* those who died violent deaths; and *pisachas,* those dying without the proper funeral rites. Ghosts may appear, according to popular super-

stition, in the forms they wore on earth while living; or they may appear with grotesque red bodies and hideous lion-toothed countenances. They come to blows with men and whisk them off to lonely places. They may assault women, and women are reported to have become with child by them (cf. medieval incubus). They operate principally at night, but noon is also a dangerous time, when women especially should not go about unguarded. Ghosts speak a kind of goblin speech, a high nasal gibberish.

By far the most elaborate and psychologically sophisticated science of dying has been worked out by the Tibetan lamas. *The Tibetan Book of the Dead,* as edited by W. Y. Evans-Wentz, gives full instructions for dealing with the various types of psychic projection on the *Bardo,* or after-death plane. [See pages 90-97.]

One may, if one likes, as did certain European historians of Buddhist religions, postulate a special sense of *the continuity of time* in Indian Asia to account for its concern with rebirth, which amounts, for Western consciousness, almost to obsession. However the fact is explained, it remains true that nowhere else in the world has an entire civilization explored so fully the most inward reaches of the psyche. Liberation into timelessness, appearing in the Western soul as the archetype of *immortality,* was rarely confused, as often in Christian Europe, with survival in some form or other of time. Enormous abysses of time were contemplated by Indian civilization long before Occidental science conjured up its own astronomical perspectives. Our science has not yet approached the problem of the relation of time to eternity.

●

When the Voice ceased, the Vision of Death departed from me, and I saw again the green meadow filled with flowers. Then my guide said to me: 'The Spirit of Life is the antagonist of the Spirit of stagnation, for stagnation is the negation of life. In the Unity nothing is created, nothing is destroyed. To the sage therefore, Death hath no terrors, for he knoweth that without Death there could be no life, without darkness no light, without the negation no manifestation of the Reality. Death is the key which opens unto Man a further stage on the Path of the manifestation of the Unity.'

From the vision of Sheikh Haji Ibrahim

"The Tibetan Book of the Dead," one of the world's ancien scriptures, is a sacred manual of survival and reincarnatio

TIBET'S GUIDEBOOK TO LIFE BEYOND DEATH

W. Y. Evans-Wentz

AS a result of my many years of open-minded research in compara tive religion, particularly in India, previously among the Celti peoples of Europe, and more recently among the Indians of Nort America, I have reached the personal conviction that what we ca death is not a cessation of consciousness but is the necessary prelud to what we call birth. When, perhaps in some not far-distant time, occ dental psychic science shall be prepared to make its own pronounc ment, it, too, like the more mature psychic science of the Orient, wi I am certain, perceive, as the ancient seers did, that the living com from the dead.

In support of this conviction there is much world-wide testimon Pythagoras recognized in a Greek war-shrine a shield which he had us when in a previous incarnation he had been a warrior in the Troja war. The Buddha recalled myriads of his own past lives, as did Krishn and today in India and other oriental countries not a few perso both sophisticated and unsophisticated, claim memory of pre-existenc Jesus the Christos told of having pre-existed and of John the Bapt as being the reincarnation of the Jewish prophet Elias.

Through Plato, the great disciple of Pythagoras, and such Ne platonists as Iamblichus, Porphyry and Plotinus, the doctrine of rebi

ceived impetus throughout Greece, Italy, Egypt, and other Mediterranean countries. Among the pre-Columbian peoples of the Americas belief in rebirth was widespread and still prevails among their escendants, as it does among many of the Celtic inhabitants of Britany and Ireland whose ancestors had been taught it by the Druids in re-Christian times. The belief that man experiences a multiplicity of xistences is of all beliefs relating to human destiny the most prevalent, ot only among primitive societies like those of Australia, but among ie most cultured like the Brahmins, Jains and Buddhists; and the belief ppears to be based less upon faith than upon realization. It is the one orm of belief in immortality with which the majority of mankind is agreement. This belief is magnificently documented in the Orient *The Tibetan Book of the Dead.*

ardinal Principles of Buddhism

AS a contribution to the science of death and of existence after death, and of rebirth, *The Tibetan Book of the Dead,* called, in its own nguage, the *Bardo Thodol,* is, among the sacred books of the world, nique. As an epitomized exposition of the cardinal doctrines of the *Iahayana* school of Buddhism, it is of very great importance, religiously, philosophically, and historically. As a treatise based essentially pon the occult sciences of the *Yoga* philosophy, which were fundaental in the curriculum of the great Buddhist University of Nalanda, ie Oxford of ancient India, it is, perhaps, one of the most remarkable orks the West has ever received from the East. As a mystic manual r guidance through the Otherworld of many illusions and realms, hose frontiers are death and birth, it resembles *The Egyptian Book the Dead* sufficiently to suggest some ultimate cultural relationship etween the two; although we only know with certainty that the germ the teachings has been preserved for us by a long succession of saints id seers of the God-protected land of the snowy ranges, Tibet.

The *Bardo Thodol* is unique in that it purports to treat rationally the whole cycle of *sangsaric* (phenomenal) existence intervening beveen death and birth; the ancient doctrine of *karma,* or consequences, id of rebirth being accepted as the most essential laws of nature afcting human life. Often, however, its teaching appears to be quite e antithesis of rational, because much of it is recorded in an antique pher. Some of the more learned *lamas* have believed that since very rly times there has been a secret international symbol-code in common

use among the initiates, which affords a key to the meaning of such occult doctrines as are still jealously guarded by religious fraternities in India, as in Tibet, China, Mongolia and Japan.

Northern Buddhism, to which symbolism is so vital, has been condemned by Buddhists of the southern school for claiming to be the custodian of an esoteric doctrine, for the most part orally transmitted by recognized initiates, generation by generation, direct from the Buddha —as well as teaching recorded doctrines not in agreement with doctrines contained in the *Ti-Pitaka,* the Pali Canon.

The *Lamas* grant that the *Ti-Pitaka* (The three *Pitakas,* or Baskets of the Law) are, as the Southern Buddhist holds, the doctrine of the ancients. But they claim that the *Pitakas* do not contain all the Word lacking much of the Buddha's *yogic* teachings. It is chiefly these teachings, they claim, which have been handed down esoterically to the present. So-called "Esoteric Buddhism" seems to depend in large measure upon "ear whispered" doctrines, conveyed according to long established and inviolable rule, from *guru* to *shishya,* by word of mouth alone. The Buddha himself wrote down nothing, and his disciples who after his death compiled the Buddhist Scriptures may not have recorded therein all that their Master taught them. If they did not, and there are, as the *lamas* contend, certain unwritten teachings of the Buddha which have never been taught to those who were not of the *Sangha* then there is, undoubtedly, an extra-canonical, or esoteric, Buddhism. This is not regarded as disagreeing in any way with canonical, or exoteric, Buddhism, but as being related to it as higher mathematics are to lower mathematics, or as being the apex of the pyramid of the whole of Buddhism. The evidence adducible gives much substantial support to the claim of the *lamas.*

Stations of Existence

THE text of the *Bardo Thodol* is structurally founded upon the symbolical number 49, the square of the sacred number 7. There are, it is said, seven worlds or degrees of *Maya* within the *Sangsara,* constituted as seven globes of a planetary chain. On each globe are seven rounds of evolution, making in all forty-nine stations of active existence. In the after-death state—the "embryonic" state of the psychic world—the Knower or principle of consciousness, anterior to its re-emergence in gross matter, passes through the forty-nine stations of existence.

It should be explained here that *Maya,* the Sanskrit equivalent of the Tibetan *Gyuma* (*Sgyuma*), means a magical or illusory show. The

anskrit term *Sangsara,* which in the Tibetan is *Khorva* (*Hkhorva*), efers to the phenomenal universe itself, its antithesis being *Nirvana,* quivalent to the Tibetan *Myang-hdas,* which is beyond phenomena. he "Five Elements" of the *Bardo,* as it traces the beginning of the lanet earth and the successive states through which lives pass and epass, are fire, which assumed a rotary motion and became a blazing lobe wherein all other elements lay in embryo (man being embodied a body of fire); air, which was wrapped around the embryonic lanet like a shell around an egg; water, which came from the vaporous ir; earth, on which the gods fed and were incarnated in gross hysical bodies, thus becoming the Divine Progenitors of the human ace; and ether, symbolized as "the green light-path of the Wisdom Perfected Actions," and personified in Vairochana, "He who in hapes makes visible all things." The memory-records of all past exeriences throughout the many states of *sangsaric* existence being latent the subconsciousness, as the Buddha's own teachings imply, the fifthound races in whom it becomes active will be able to recall all their ast existences.

Man, today, is in the "Fourth Round" (Earth) where there are our kingdoms of living creatures: those of the elements fire, air, ater, and earth. Over this collective life of myriads of lives man is ng. If he be a great king, filled with the transcendent consciousness the triumphant *Yogi* (Saint), to him the countless multitude of his emental subjects severally reveal themselves in their true nature and ace in his hand the sceptre (symbolized by the Tibetan *dorje,* or underbolt) of universal dominion over matter. Then, indeed, is he rd of nature, becoming in his turn ruler by Divine Right, a *hakravartin,* or universal Emperor, God and creator. He attains eatitude.

Also in the symbolism of the *Bardo Thodol* are the occult Wisdom eachings, relating to the states which a deceased person must traverse his way through the round of existence. They begin with realization the voidness, the primordial state of uncreatedness, of the supraundane *Bodhic* All-Consciousness—Buddhahood.

THE *Dharma-Kaya* is the highest of the three bodies of the Buddha and of all Buddhas and beings who have perfect enlightenment. The her two bodies are the *Sambhoga-Kaya* or "Divine Body of Perfect ndowment" and the *Nirmana-Kaya* or "Divine Body of Incarnation." he *Dharma-Kaya* is symbolized as an infinite ocean, calm and without

a wave, whence arise mist-clouds and rainbow, which symbolize the *Sambhoga-Kaya*; and the clouds, enhaloed in the glory of the rainbow, condensing and falling as rain, symbolize the *Nirmana-Kaya.*

The *Dharma-Kaya* is the primordial, formless *Bodhi,* which is true experience freed from all error or inherent or accidental obscuration. In it lies the essence of the universe, including both *Sangsara* and *Nirvana,* which, as states or conditions of the two poles of consciousness, are, in the last analysis, in the realm of the pure intellect, identical.

The uncreated, the unshaped, the unmodified is the *Dharma-Kaya.* The offspring, the modification of the Unmodified, the manifestation of all perfect attributes in one body is the *Sambhoga-Kaya*: "The embodiment of all that is wise, merciful and loving in the *Dharma-Kaya*—as clouds on the surface of the heavens or a rainbow on the surface of the clouds—is said to be *Sambhoga-Kaya.*" The condensation and differentiation of the One Body as many is the *Nirmana-Kaya,* or the Divine Incarnations among sentient beings, that is to say, among beings immersed in the Illusion called *Sangsara,* in phenomena, in worldly existence. All enlightened beings who are reborn in this or in any other world with full consciousness, as workers for the betterment of their fellow creatures, are said to be *Nirmana-Kaya* incarnates.

Doctrine of the Three Bodies

THE "Doctrine of the Three Bodies" conveys the esoteric teaching concerning the path of the teachers, their descent from the higher to the lower, from the threshold of *Nirvana* to the *Sangsara;* and progression from the lower to the higher, from the *Sangsara* to *Nirvana,* is symbolized by the Five Dhyani Buddhas, each personifying a universal divine attribute. Contained in the five Dhyani Buddhas lies the Sacred Way leading to at-one-ment in the *Dharma-Kaya,* to Buddhahood, to perfect enlightenment, to *Nirvana*—which is spiritual emancipation through desirelessness.

After the fifth day, the *Bardo* visions of the deceased become less and less divine; the deceased sinks deeper and deeper into the morass of *sangsaric* hallucinations; the radiances of the higher nature fade into the lights of the lower nature. Then—the after-death dream ending as the intermediate state exhausts itself for the percipient, the thought-forms of his mental-content all having shown themselves to him like ghostly spectres in a nightmare—he passes on from the intermediate state into the equally illusionary state called waking, or living, either

the human world or in one of the many mansions of existence, by eing born there. And thus revolves the wheel of life, until the one ho is bound on it breaks his own bonds through enlightenment, and ere comes, as the Buddha proclaims, the ending of sorrow.

When the breathing of a dying person is about to cease, the *Bardo* irects that he be addressed thus: "O nobly-born (so-and-so by name), ie time hath now come for thee to seek the path. Thy breathing is out to cease. Thy *guru* hath set thee face to face before with the ear light; and now thou art about to experience it in its reality the *Bardo* state, wherein all things are like the void and cloudless y, and the naked, spotless intellect is like unto a transparent vacuum ithout circumference or center. At this moment, know thou thyself; and ide in that state. I, too, at this time, am setting thee face to face."

betan Funeral Customs

AFTER the fact of death has been verified, a white cloth is thrown over the face of the corpse. No person then touches it, in order that ie culminating process of death, which ends only upon the complete paration of the *Bardo* body from its earth-plane counterpart, shall ot be interfered with. It is commonly held that normally the process kes from three and a half to four days unless assisted by a priest lled the *hpho-bo,* or "extractor of the consciousness-principle." Even the priest be successful in the extracting, the deceased ordinarily does ot wake up to the fact of being separated from the human body until e said period of time has expired.

Meanwhile, the *tsi-pa,* or astrologer *lama,* has been engaged to st a death-horoscope, based on the moment of death of the deceased, determine what persons may approach and touch the corpse, the oper method of disposing of the corpse, the time and manner of the neral, and the sort of rites to be performed for the benefit of the parted. Then the corpse is tied up in a sitting posture. So postured, is placed in a corner of the death-chamber not reserved for the usehold daemon.

While the funeral rites—including the reading of the *Bardo Thodol* are being performed, in the house of the deceased or place of death, her *lamas* chant by relays, all day and night, the service for assisting e spirit of the deceased to reach the Western Paradise of Amitabha. the family be well-to-do, another service of like nature may be per-rmed at the temple wherein the deceased used to worship, by all the

monks of the temple assembled. After the funeral, the *lamas* who rea the *Bardo Thodol* return to the house once a week until the forty-nint day of the Intermediate State has ended. The funeral rites are probabl of pre-Buddhist origin, and akin to those of ancient Egypt.

In Tibet, all known religious methods of disposing of a corpse ar in vogue; but, owing to lack of fuel for cremation, ordinarily th corpse, after having been carried to a hill-top or rocky eminence, chopped to pieces and, much after the Parsee custom in Persia an Bombay, given to the birds and beasts of prey. If the corpse be that of nobleman, whose family can well afford a funeral pyre, it may b cremated. In some remote districts earth burial is customary, and is commonly employed elsewhere when death has been caused by contagious disease such as smallpox. Tibetans generally object to earth burial, believing that the spirit may find the interred corpse, re-ente it, and become a vampire. Sometimes, as with the Hindus, bodies ar cast into rivers or other bodies of water. Since the human body is sai to consist of four elements: earth, water, air and fire, it should b returned to these elements as quickly as possible. When air burial adopted in Tibet, even the bones of the corpse, after birds have strippe them of flesh, are disposed of by being hammered to bits in small cavitie of the rocks of the funeral hill, then mixed with flour and formed in a dough and given the birds to devour. In the case of the Dalai Lam and the Tashi Lama, and of some very great man or saint, embalmin is practiced.

The After-Death State

FROM the moment of death, and for three and a half or sometim four days afterward, the Knower or principle of consciousness, in t case of the ordinary person deceased, is believed to be thus in a sle or trance state, unaware, as a rule, that it has been separated from t human-plane body. This period is the first *Bardo,* called the *Chikh Bardo,* the "Transitional State of the Moment of Death," wherein daw the clear light, first in primordial purity. Then the percipient, bei unable to recognize the clear light, that is to say, to hold on to a remain in the transcendental state of the unmodified mind concomita with it, perceives it *karmically* obscured, which is its secondary aspe When the First *Bardo* ends, the Knower, awakening to the fact th death has occurred, begins to experience the Second *Bardo.* This is *Chonyid Bardo,* or "Transitional State of Experiencing or Glimps

lity," and this merges into the third *Bardo,* the *Sidpa Bardo,* or ansitional State While Seeking Rebirth," which ends when the ciple of consciousness has taken rebirth in the human or in some r world, or in one of the paradise realms.

The passing from one *Bardo* to another is analogous to the process irth; the Knower wakes up from one swoon or trance state and another, until the third *Bardo* ends. During the process he develops overmastering desire to possess another body. Seeking one, the *ic* predilection for *sangsaric* existence naturally becomes all-de- ining, and he enters the third *Bardo* of seeking rebirth. With re- in this or some other world, the after-death state comes to an end. For the common man this is the normal process; but for those very ptional minds, possessed of great *yogic* knowledge and enlighten- t, only the more spiirtual stages of the *Bardo* of the first few days be experienced; the most enlightened of *yogis* may escape all of the *lo,* passing into a paradise realm, or else reincarnating in this world on as the human body has been discarded, maintaining all the e unbroken continuity of consciousness. As men think, so they are, here and hereafter, thoughts being things, the parents of all actions, and bad alike; and, as the sowing has been, so will the harvest be. If escape from the intermediate state is not achieved—through ptional evil-doing, though not for the normal person, who expiates nary moral delinquencies upon being reborn as a human being—in the symbolic period of forty-nine days, a period whose actual tion is determined by *Karma,* the deceased remains subject to ne *karmic* delusions of the *Bardo,* blissful or miserable as the case be, and progress is impossible. Apart from liberation by gaining *ana* after death—thus cutting asunder for ever the *karmic* bonds orldly or *sangsaric* existence in an illusionary body of propensities—nly hope for the ordinary person of reaching Buddhahood lies in g reborn as a human being; for birth in any other than the human d causes delay for one desirous of reaching the final goal.

Ancient Egypt:

IMMORTALITY WAS A CERTAINTY

IN ancient Egypt, man was considered the offspring of the gods. H nature presented many problems to the mind of the early Egyptia for in addition to the body, the Egyptian felt sure that many othe elements went to make up the individual. There was the *ba* or sou which could be seen at death when it left the body in the form of human-headed bird. During life it was an intangible essence, associate with the breath. Besides that there was the *ka,* a kind of ghastly doub or genius or power, which was given to each person at birth. As lon as a man was master of his *ka* he lived, but as soon as he died the *k* began a separate existence, resembling the body to which it had bee attached, and requiring food for its subsistence.

Then there was the *ren* or name, which had a separate existenc and seemed to have been the underlying and permanent substance all things. Besides these there were the *khu* or intelligence, the *ab* heart (mind and will), the *sakhem* or ruling power of man, the *khayb* or shadow, the *ikh* or glorified spirit, and the *sahu* or mummy. T most important of all these elements was the *ka,* which became t center of the cult of the dead, for to a man's *ka* all offerings were mad and those persons ordained to carry on offerings to the dead we called "servants of the *ka.*"

This complicated psychology of the Egyptians, together with th emphasis upon death and the hereafter, has led many students describe the Egyptians as a most unsanguine and nervous people, exce ingly pessimistic and gloomy. But nothing could be farther from truth. The literary remains of ancient Egypt and especially their mor ments show them to have been an exceedingly happy and light-hear people, who too often, perhaps, followed the ancient advice to "e drink, and be merry."

There was never an ancient people who insisted upon believ that "it is not death to die" with more emphasis than the Egyptia The climate and atmosphere of Egypt both conspired to deepen conviction, if they were not in reality the origin of the belief. De

ne, but although the body became inert, it did not dissolve. It per-
ed and, like all other natural phenomena, was the abode of that
ich possessed life. Death consisted in a changed relationship between
n's vital being and his body. The same body remained, as also did
same vital forces, but their natural relationship was changed.

In order further to insure the persistence of the body as a center
individual soul or spirit-manifestation, the greatest care was taken
preserve it. It was carefully embalmed and mummified and laid in a
fin, on its side, like a sleeper, and in the tomb were placed all
nsils that a living person could possibly need, together with vessels
food and water, weapons and toilet articles.

The most important ceremony connected with burial was the open-
of the eyes, mouth, ears, and nose of the deceased. This ceremony
ranteed life to the body, and made it possible as the home of the
The realm of the dead according to the solar cult was situated in the
of the sky; that of the cult of Osiris was in a subterranean kingdom
n its entrance in the west.

After death came the judgment. The Egyptian scene of a future
gment is so closely allied to Osirian ideas that its origin is usually
ibed to that cult, although it was not unknown to *Re* religion.
gment took place in the presence of Osiris, sitting upon his throne.
e deceased was led in by Anubis, with Isis and Nephthys following.
ere were forty-two judges or assessors, in the presence of whom the
eased denied forty-two misdeeds. A large pair of balances was there
n the heart of the deceased and the feather of truth, one in each
he pans. The findings were read and recorded. A large composite
ture was there also, prepared to devour the deceased should he be
nd wanting.

In case of justification the deceased was permitted to proceed to
Fields of Aalu, where he was received into the divine barque. To
Egyptian, the great, real, desirable world was where the gods lived,
as gods and men were so closely related, the natural outcome of
gs would be their eternal association and companionship. It was
conceit or presumption, but a belief in the natural fitness of things.
nortality was fraught with neither doubt nor questioning for the
ptian; it was a certainty, which needed no demonstration.

—Samuel Alfred Brown Mercer, "The Religion of Ancient Egypt,"
ent Religions, Philosophical Library, New York, 1950.

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HOW SCIENCE VIEWS SURVIVAL

THE UNITY OF NATURE

Giulio Cogni

TRUE science is based on what is directly experienced or directly observed. Under this definition, truly scientific methods cannot be applied to the question of whether or not there is life on Mars. We are not close enough to Mars, and our instruments do not bring us close enough to it, to experience or view what is happening on our sister planet. Similarly, we cannot apply criteria of true science to life after death; direct experience or observation is not possible.

Nevertheless, it is scientifically legitimate—in fact, one of the tasks of science—to frame hypotheses regarding physical and organic conditions of life on Mars, so as to give us a plausible idea of those conditions. Many sciences contribute to such a study: astrophysics, chemistry, biology, etc.

Hence it is also scientifically legitimate to formulate hypotheses on the possibilities of survival, and its individual or super-individual characteristics—basing ourselves on the ever-increasing knowledge of psychic and biological life offered us by the various sciences. These include specifically: psychology, parapsychology, psychoanalysis, physiology, biology, and cybernetics. Finally, we may draw on the logical deductions made from current or recent trends in philosophy.

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Today, owing to a vast series of direct and indirect experience knowledge of man—of his organism, his general conditions of life, an the psychic life of all nature itself—extends over an ever-widening are Indeed it may be said that, although we obviously have no direct e perience of that which occurs *internally*, that is, *psychically*, after an as a result of the event we call death, which surrounds us everywhe in nature and is a basic condition of its vitality, yet it is true that w possess more and more concrete experience of the texture and cond tions of psychic life—not only of human beings but of all nature. Th we are in a better position to imagine, in scientifically credible hyp theses, what may also happen beyond our limited world of direct e perience. *Indeed, once the conditions of a phenomenon are clear known—in this case, the individual consciousness, the psyche—it legitimate to deduce what is bound to happen when these conditio change, lessen, or disappear altogether.*

Such a deduction will, of course, always be tentative in character as is true of all scientific knowledge or inference which, if honest, never dogmatic. And it will present, as does every hypothesis, a marg of the unknown.

Various Fields of Knowledge

LET us therefore see what the various fields of knowledge have say on this subject.

First of all, there is religious faith, which is inspirational a revelatory in character. Inspiration and revelation are emotional r ments, closely related to the artistic phenomenon. Art is a sympath existential communion which, like love, results in a great living h mony. This harmony takes the images and emotional situations which we react to our environment and fuses them into a unity goal is to live the intense harmony, the profound fundamental co munion of cosmic life which, in art, is revealed as the psychic harm of vibrations of energy. This vital energetic harmony gives great pleas shining like a divine presence. Hence, whenever successful, it alw gives the sense of a profound and consoling truth, by enhancing agreement with the cosmos and heightening our vitality. It is like l which at bottom it really is.

So I regard religious revelation as always more or less true, as is always true. But its truth is only emotional and consoling, hence so symbolic. When we are told about immortality with a wealth of t

gical and mysterious images, this simply translates into inspirational ages the profound truth we feel at the basis of life. At times sublime, ten affording consolation, it must be seriously respected; and we must ow anyone who so desires to enjoy it and find his personal consola- n therein. But it would be a grave mistake to substitute it for a entific truth, as do too many theologians and pseudo-philosophers. is a myth profoundly true in itself, like Dante's *Divine Comedy,* the nsoling substance of which is solely an emotion of harmony and blime catharsis. Thus it would not be wrong for someone to say, in burst of enthusiasm, that the created universe is a magnificent rose ose petals, forever falling and ever renewing themselves, exude a rfume of sublime harmony. But it would be silly to substitute this for scientifically valid explanation of the universe. The universe is not a e; the nebulae are not petals; nor does the void know any perfumes. e formulation was therefore solely symbolic. To be sure, symbolically may correspond more to the truth than many a cold scientific half- th.

Within these limits the religious yearning for immortality has every bability of profoundly attaining the truth. Nevertheless its content is ly symbolic. Literally, it contains only harmony, beauty, and con- tion.

chic Life and Biological Situation

UT what does *physical science* tell us?

To physical science matter is only energy and lives a continuous most intense intra-molecular life made up of forces and tensions. *anic chemistry* reveals to us that our body, like that of every animal vegetable, is made up of the same elements as those that make up universe.

Eminent scientists of our time have written on this theme. Among r books are Sir James Jeans' *The Growth of Physical Science* (1947); rner Heisenberg's *Das Naturbild der heutigen Physik* (*Nature in ent-day Physics*); in the field of biology, Erwin Schrödinger's *What ife?* (1943) and Pascual Jordan's *Die Physik und das Geheimnis des anischen Lebens* (*Physics and the Mystery of Organic Life,* 1948). *Biology* and *psychobiology* tell us and show us, with an ever-in- sing abundance of examples, that psychic life is inevitably condi- d by the general biological situation, above all the endocrine and ous systems, which in turn is conditioned by the atmosphere and

terrestrial environment. So little space is left for a hypothetical psych substance beyond these conditions that henceforth it is but a single st to the complete identification of the conscious human psyche itself wi the location of the nervous system.

Today we know that the psychic situation can be changed changing the endocrine system. A lawbreaker's character can be alter by a successful lobotomy. Very recent evidence seems to prove that mental defective can become relatively intelligent by an increase cerebral irrigation. We know that any toxic substance alters an in vidual's moral and mental state during its period of effectiveness. know that a sufficient dosage of narcotics can blot out consciousne We know that every oscillation in thought and the state of the soul accompanied by a modification in the electrical state of the nerve substance, and that this can be registered by electro-encephalography. know, moreover, that every psychic modification is likewise somatic.

An impressive body of evidence is at hand to support these c clusions. Scientists who have dealt with these matters, particula lobotomy and cerebral irrigation, include A. M. Fiamberti, Baudou W. F. Clark, Feuillet and Collin, Frankland, Mayer-Gros, Kalinows and many others. Perhaps the single most comprehensive volume in field is by the Italian Enzo Centeleghe: *Della Psicochirurgia in ge rale* . . . (Siena, 1956), which describes the process in detail and n wide-ranging results. Several international conferences have concer themselves with this subject, notably the 1948 International Cong for Psychosurgery at Lisbon and the Anglo-American Symposium London in 1949.

On the question of electro-encephalography, two worthwhile b are the Frenchman Delay's *Les ondes cérébrales et la psychol* (*Cerebral Waves and Psychology,* 1950) and Gozzano and Colomb *Elettroencefalografia clinica* (*Clinical Electro-encephalography,* 19 Norbert Wiener's stimulating *Cybernetics* is of course well know American readers.

Beyond Body-Soul Dualism

WHAT then remains of the age-old dualism: body-soul, whic sumed the existence of a thought substance that was different, though all during one's lifetime it remained strictly dependent on physical body? The theory of the cerebral faculties, though revised not really been repudiated: today we know that, by striking at sp

eas and removing certain substitute functions, we also injure the agination, memory, logical faculty, etc.

Hence it has become increasingly clear that the psychic faculties, at is, the psyche itself, are simply the physical body lived, as it were, the inside: the internal aspect of that which on the outside is the ysical body.

But it is the psyche that forms the individual personality. The logical isequence is: Whenever the biological situation changes or breaks up, psyche cannot fail to change or break up; just as when you break adio set you can no longer expect to get reception from it.

The German Kretschmer provides an exhaustive study of this theme his *Medizinische Psychologie* (*Medical Psychology,* 1950). There is, wever, a much shorter book on the subject which is a model of rity and objective thinking. I refer to Jean Lhérmitte's *Le Cerveau et Pensée* (*The Brain and Thought,* 1951). The author, a noted French holic, brilliantly analyzes the results of the London Anglo-American nposium and, utilizing the latest discoveries of science, demonstrates essential unity of the psyche and brain activity.

Even if, as an extreme supposition, we knew of a special spiritual stance beyond the psyche which—together with memory, intellect, imagination—constituted our entire ego, we would not really know it was there nor could we claim that it constituted our individual sonality, since it would be a total void.

ught As Energy

N the other hand, psychology tells us that all psychic life, including abstract life, is made up of more or less organized, generalized schematic images which come originally from the senses. The concept of an immateriality as substance, so dear to the Kantian que of the psychological Idea, is an empty and contradictory notion. myth of a substance that thinks by itself crumbles: there is only a king function, which is a modification, at the various degrees of bral development, of matter's general functioning as energy.

All that we are bodily, as well as all that we think and express ords, is a modification of energy, which we incorporate by breathing eating. Ludwig Feuerbach was not wrong when he concluded, to scandal of the "right-minded": "Man is what he eats." The under- ished individual cannot even think. Or else we have a general bio- al miracle, as in the case of Saint Catherine of Siena, who lived and

thought wondrously for years although taking hardly any food whatever But her example only proves at most that living matter can, unde abnormal circumstances, be organized differently and live under bio logical conditions completely different from normal ones, as the marvel of natural science reveal at each step of the way.

So now we have come to the lowest level which denial of man' survival and immortality can reach.

Man's mental organization is better and more complex than tha of the other animals; yet all this does not alter the fact that his psych coincides with his biological and nervous system, as is the case with al animals. His superior intellect, despite its power and subtlety, deterio rates no less than does the psyche of animals when subjected to the mos common brain disorders: a few drops of liquid are enough to cause i to disintegrate, just as the breaking of a slender thread is enough t cause a machine to break down. Both men and animals feel an urgen need to save their individual lives: but this latter cannot be saved.

Psychological Concepts Provide a Pattern

LET us continue to look around us, and let us ascend the scale agai What does depth psychology tell us? And psychoanalysis? The hu man psyche is not limited to the ego: all around the clear zones of th ego and even of the superego there is a fringe unfathomable in exten in which the events of the ego themselves have long since been prepare Here the reservoir of memory is located, so vast that it embraces thin and zones which probably will never emerge into consciousness, an which may even include prenatal situations. All this, which links us wi the remote ancestral psyche and that of the mass of the people, perha with the cosmic psyche as well, also constitutes our profound personali We are also all this. From it emerges those astounding buried memori undecipherable dreams and allegories—an entire zone in which t ordinary confines and space-time systems that limit our mortal p sonality cease to exist.

There is a vast body of literature describing the role of the u conscious. The concept goes back to Leibniz's theory of monads a to such nineteenth-century writers as Eduard von Hartmann, in *Philosophy of the Unconscious* (1869). In our century the true pione have been Sigmund Freud, Adler, and C. G. Jung—above all, the la named, in his *Psychology of the Unconscious, Reality of the Soul,* a other works. To Jung, the Freudian *Id* coincides with the collective

nscious. Hence it possesses a breadth and depth which normal con-ousness does not have and represents, presumably, the highest form of smic consciousness. It may be compared with the cosmic consciousness Myers and William James or the polypsychic concept of J. P. Durand Gros. F. W. H. Myers' famous *Human Personality and Its Survival Bodily Death,* written over fifty years ago, remains one of the finest alyses of the unconscious.

The waking, alert consciousness has its functioning and dispatching nter in the gray matter, which rests during sleep. But this center, like central telephone exchange, merely conveys and organizes all the im-lses coming to it from the deeper zones of the encephalon, where ntless other similar cells seem to work on their own. The encephalon probably also the seat of the unconscious zones. But although the ctions of the higher cells in the gray matter are psychic, there is no son not to attribute also a certain "psychicness" to every other cell the living complex. The autonomous (sympathetic-vagal) system ich, beyond our awareness, admirably regulates the entire functional nplex of the organism and expertly controls its functions, as circum-nces demand, cannot fail to have its own psyche. Thus, descending scale, the same cannot help being true of all the other cells and ans constituting the organism. Only in this way can we explain the anism's vital control. Franz Alexander, in his *Psychosomatic Medicine,* eals many striking examples of this in cases of human illness.

ure's Genius for Organization

UT the natural sciences come to the rescue. First of all, they show us how utterly absurd it has been not to attribute soul and conscience he animals as well. Lidio Cipriani, in his magnificent *Vita ignorata li Uomini e degli Animali* (*Unknown Life of Men and Animals*— 2), gives numerous examples of the psychic telepathy linking human gs with animals. At the same time, his book is a masterpiece of nal psychology. Shorter works on the same theme include Herbert sche's *Tierseele* (1952) and H. Munro Fox's *The Personality of mals.*

Nothing in animal life can be explained unless we admit a psyche nd every organic form—something which has been quite obvious human beings in all ages, except those who have been badly in-hed. As far as the higher animals are concerned, I do not know none of the authors I have read asserts this elementary truth: one

cannot have fear unless one is conscious, so that not even the infa
is afraid until it is conscious. If therefore animals everywhere have fea
it means that consciousness is very well developed in them.

But the natural sciences tell us much more besides. First of all, th
show nature's genius for organization in every realm. Then they reve
what continuous and mysterious relations there are between creatur
and their environment; how animals come to an understanding wi
plants, and vice versa, for purposes of reproduction. Throughout t
whole vegetable and animal kingdom there is awesome agreement whi
can develop and extend even across enormous distances, without a
need for words. And within organisms themselves a telepsychic agre
ment, so to speak, is the rule. In every domain of nature we discov
finality and forms which can only be explained as the result of psyc
purposiveness infusing matter and its forms. A purposiveness exter
to matter? No: simply a purposiveness of matter.

In support of this, the physical sciences explain the universal
traction of bodies with a kind of psychic diagram: relativity. They
this leaven of energy—uniting or disuniting—as infusing the m
intimate fibers of matter, which thus ceases to be matter and takes on
aspect of a simple phenomenon of energy. Matter, far from being t
hard, dead, passive thing which it seemed to be at first—hence
logical motive for looking for the psyche elsewhere—reveals itself
ever more completely transparent, a phenomenon of energy endo
with boundless, inextinguishable vitality.

In all likelihood it is this enormous and primal vitality of the
ments which, when the nebulae condense into globes and worlds, gr
more and more highly organized, as a result of a mysterious inte
impulse, until it forms living protoplasm and organic forms. An
in the latter the intimate molecular movements are—lived on the in
—psyche, we are entitled to feel with ever-growing conviction
there is psyche everywhere, in all the vitality of what appears exter
to us as matter. In his own time Schopenhauer asked: What can
intimate tensions and distensions of matter be but an act of expan
and contraction—hence, on the inside, a will somehow to exist?

All this vitality is then shown to be traversed by waves wh
even as they constitute it, also weave the continuous web by w
everything in existence forms a single interacting organism.

At this point parapsychology intervenes.

It actually reveals a high measure of certainty that in psychic s
in which concentration of the ego (that is, attention to one's own p

the sensible environment immediately surrounding one) relaxes, chic "contagion" between distant bodies is possible. This may be be-en various men, various animals (telepathy), men and distant things, animals and distant things (clairvoyance). Irrefutable experiments e proved the possibility of communication between man and the inner ation of the material elements of an object (psychometry).

Psychic Contact of Nature

ANY explanations have of course been advanced for all these phe-nomena considered as a whole: telepathy, extra-sensory perception, hometry, etc. The most widely held theories are those based on es and spirits. We cannot here enter into the difficulties involved nese theories: they arise mainly because, in the first case, the wave-ry is completely gratuitous inasmuch as no such mechanism has as been discovered; while in the second case, substances (spirits) are upposed whose existence is even less tenable.

In any event, without excluding in principle the hypothesis of a ral contact of waves that is universal in nature, these phenomena al at bottom one thing alone: that the personal psyche, ordinarily ed to the functioning of certain senses in a specific environment in three-dimensional limits, in reality has no limits and can be in-ely extended in the world: and this in turn depends on the extent hich it abandons the illusion of personal being and attachment to own person.

This is logically equivalent to saying that behind the universal ical contact of nature there is the psychic contact. Indeed, what ld enter psychically into contact if not those elements which else-e are physical?

Parapsychology reveals other things to us as well.

First of all, in these same conditions of psychic relaxation matter return to the fetal capacity of virtually limitless plasticity. Hence niraculous healings: hence the extraordinary physical faculties of ums. These faculties are not common or obtainable simply by psy-relaxation. A special predisposition must be present—relaxation, ver, is its usual condition.

Next, parapsychology reveals to us the persistence of specific dead nalities, or at least the momentary possibility of their living again. t is evident that, if the true psyche is cosmic, it must also have xtraordinary faculty, similar to that of maintaining all living spe-

cies and phenomena in a kind of endless repetition, of conserving—in
way that cannot at present be more precisely ascertained—the psychi
memory of the past, hence of re-evoking persons and facts of the pas
in their psychic intimacy, just as we are able to re-live in the first per
son facts of our personal past. The one who evokes is always a mediun
in a trance, that is, a more or less depersonalized being; thus it is th
impersonal cosmic psyche, constantly devouring its children and con
stantly exposing them to slaughter, which can also cause them to b
reborn in their particular features, constantly but also exceptionall
(ghosts and words of the deceased—men and animals).

We know only too well that there is a strictly spiritualist explana
tion for all this, similar in a sense but at bottom much more ingenuou
even than the explanation of some theologians. However, none of th
scientific, human, or philosophical knowledge we now have of man an
of psychic and organic life coincides with the spiritualist explanatio
in fact, it contrasts sharply with that explanation.

Parapsychology—The Great Hope

SUMMING up, we see that the method of questioning all the se
ences with regard to the salient points of the problem may really le
to positive results. If even parapsychology, as the high point of o
research, is only relatively interesting insofar as the spiritualist thec
is concerned, it is still the science which seems to give us the most co
soling answer—rounding out all the data the natural sciences have u
covered for us. In this sense it remains "the great hope."

Indeed, what is henceforth of decisive importance is for the ba
psychic unity of the universe to become a certainty. This has been
tuitively felt by great mystics of all ages, particularly Oriental myst
and now it is in the process of being confirmed by all the researc
into the world of nature and the discoveries of depth psychology. Pa
psychology really proves, in increasingly striking fashion, that beyo
the restricted mental phenomenon limited to the human senses a
intellect, there is really direct, that is, subjective, inner psychic co
munication among all creatures and perhaps even things of the u
verse—and between us and them. We are not isolated souls, but r
ments in the great cosmic psychic sea; just as our bodies are moment
coagulations of the world's matter.

Now it is clear what death is: the dissolution of the momen
psycho-physical complex—coagulating at the moment of concept

wing by means of physical nourishment and the complex of actions d reactions in environmental experience—into the great sea of the found psyche of the world, which today too, as we live, constitutes true, profound personality.

In reality, this is what most human beings today believe in a con-ed way. It is the profound substance of religious faith, especially of great Oriental religions; and it is what philosophy counsels. To te Giovanni Gentile's words written a few days before he died: hat may be called the democratic idea of immortality is the most i-religious, immoral, and illogical illusion to which men cling, as they ire to immortality and long for it as a solace for their lives." (*Genesi truttura della Società—Origin and Structure of Society.*) Thus, the ror of death, which from time to time grips all of us, is above all the ror of remaining alone, shut up in a cemetery tomb. It is the fear of appearing from the concert of life.

Life would be a vile thing if it were solely the cheating of mortality the individual creature—if it were not rather the uninterrupted unity all phenomena, of all creatures who are always the same creature. d this unity alone assures their immortality.

Physicist Looks at Survival (I):

PRESENT KNOWLEDGE IS LIMITED

R. A. McConnell

IGHT Physics Prove Survival?"—The question is difficult because the words are ill-defined. But it is a question worth considering. vival beyond death, however it may be understood, is a personally ortant matter to most people.

Certain kinds of survival would be experimentally unprovable. Sur-l means the preservation of at least some aspect of the personality he individual. If there is no means of backward action or identifica-from the new state of existence to the old, the fact of survival ld be unknowable in an empirical scientific sense (to us who remain

alive). But many of the postulated types of survival assume some contact or transfer of information from the (dead) surviving entity to the world of the living. It is for these types that we ask the question: Might physics prove survival?

The definition of "physics" is likewise troublesome. If it is true to its tradition, physics will include the basic aspect of all space-time-energy problems and therefore ultimately all the phenomena of parapsychology. But most physicists are unready to accept the reality of these phenomena, let alone the responsibility for their investigation. And most of the rest of us, when we use the term "physics," think of the physics of today and not of tomorrow. It is in this restricted sense that we shall consider physics and survival.

The Uncertainty Principle

THERE has been a great deal of talk, some of it by well known physicists, some of it by theologians, all intended to show that the latest discoveries of physics prove something about the transcendental nature of man in his relation to the universe and often (at least by implication) about his survival of bodily death. In their scientific content these arguments depend upon the current state of physical knowledge. A generation ago, relativity theory and the curvature of space were favorite points of departure. Today, the Uncertainty Principle, first set forth by Professor Werner Heisenberg, 1932 Nobel Prize winner in physics (University of Göttingen, Germany), is the most common starting place for a physical-metaphysical study of man.

According to that principle, pairs of "canonically conjugate variables" cannot be measured with unlimited precision. For example, the more accurately the position of an atomic particle is known, the less accurately can its momentum be determined. This seemingly innocuous idea has been developed into a philosophically revolutionary concept by the following line of reasoning.

Position and momentum are complementary aspects (of an electron, for example). In certain kinds of experiments the electron can be considered to have a definite position and an uncertain momentum. In other experimental situations the relations are reversed: momentum is fixed and the position unknown. Whether an electron has a definite position or a definite momentum depends not upon the electron, but upon how one looks at it; the principle of complementarity says that the nature of an electron depends upon the experimental pro

f view. The electron's position and momentum are complementary spects, both equally "real," or both equally unreal, depending upon ne's preference in words.

This apparent dilemma could be resolved by modifying the con-epts of position and momentum as applied to small particles, but most hysicists seem to prefer the idea of complementarity. There are other onjugate variables, and with only a little exercise of the imagination ne can expand the idea out of atomic physics into more provocative reas.

For example, Professor Pascual Jordan (University of Hamburg, Germany), an internationally recognized authority in physics, spoke of the liberating effect of the concept of complementarity" in his article Atomic Physics and Parapsychology" appearing in the *Newsletter* of ne Parapsychology Foundation (Vol. 2, No. 4, 1955). It is his convic-on that "in essence the psychology of the unconscious, of repression, c., is the same thing as complementarity." Refering to the problem of ee-will and its resolution by complementarity, he says "It is interesting note the ease with which present day physicists approach a problem hich has been notoriously baffling for centuries because of the con-adictions that seemed to be innate in it."

bjective Free Will

ACCORDING to the usual complementary interpretation, one's sense of free-will is the subjective aspect of causally determined action. ofessor Max Planck (1858-1947), whose claim to lasting fame rests on his incorporation of the quantum concept into electromagnetic ysics, endorsed this point of view in his *Scientific Autobiography and her Papers* (New York, 1949) in these words: "Observed from hout, the will is causally determined. Observed from within, it is free. is finding takes care of the problem of the freedom of the will."

The same kind of reasoning can be applied to survival, usually in following indirect fashion. The spiritual aspect of man's life is com-mentary to his physical existence and therefore inaccessible to phy-l measurement. There is consequently no reason to doubt that man's ritual aspect can survive his bodily death.

An advantage of complementarity is that it can remove the more icult problems of life from the purview of scientific method, while viding an ostensibly scientific basis for whatever personal philosophy scientist may find most satisfying. Its appeal is thus remarkably

similar to that of communism. It provides a "self-confirmatory reverberation" between idealism and science, to use the expression coined by Professor Michael Polanyi, one of Britain's leading scientists.

The weakness of complementarity, especially when applied to philosophic problems outside of atomic physics, is that it fails to meet the epistemological criteria which the scientist uses in his professional pursuit of knowledge. (The reader who is unfamiliar with these criteria will find them ably explained by Yale's physicist-philosopher, Professor Henry Margenau, in *The Nature of Physical Reality,* New York, 1950.)

In the discussion thus far we have wandered from the kind of survival that is relevant to the question "Might physics *prove* survival?" for it will be noticed that survival such as that supposedly allowed by complementarity is not provable in an empirical sense. If we restrict our attention to present-day knowledge and lay aside any possibilities opened up by parapsychology, most physicists would agree that, by direct implication, the findings of physics say nothing about survival. Nor has any physicist suggested how present knowledge or present techniques in orthodox physics can be brought to bear experimentally upon the question.

From an overall point of view, the most hopeful statement that appears to be justified is this: Physical methods may be useful in the study of living, human personality—and this, in turn, may lead us to the further question of existence after death.

A Physicist Looks at Survival (II):

ARE WE ORGANIZED ENERGY?

Julius Weinberg

SCIENCE, which plays such a commanding role in present-day society, may be expected to contribute to a better understanding of the possible survival of the human personality after death. Yet we cannot say that science has ever pronounced any judgment on the matter, either for or against. It simply has not been a subject that scientists have investigated experimentally as they have investigated other fields

at are more amenable to experimental research. But it is still possible set up a chain of reasoning, starting from present knowledge in vari-us fields of science, by means of which a good argument can be made r survival.

In physics we might start with the law of the conservation of energy. his is the law that says that energy can only change in form; it cannot destroyed. You can change heat energy into electrical energy, or you n change mechanical energy into heat, or you can change electrical ergy into light, and so on; but you can never destroy energy.

Now, it is possible to regard human personality as a form of or-nized energy. It may be a very complicated form, as compared to ctrical or mechanical energy, but it is energy of some sort. Anyone o has ever felt the impact of what we call a "forceful personality" st admit that there is energy there.

Assuming that human personality is a form of organized energy, at can possibly happen to this energy when the body dies? It has to ntinue in some form, according to the law of conservation of energy. cannot just disappear. The only question is, does it retain its or-nized form? Does the same soul that occupies the body in our present stence retain its organized form and continue to exist in a non-sical world, but on a different plane of consciousness? Such a belief quite justified on the basis of the law of conservation of energy.

Non-Physical World

ET us turn next to the question of a non-physical world. Some well-known scientists and philosophers have argued that there is a kind world, which they call the non-physical world, that co-exists with or derlies the physical world that we see around us. There are some vincing arguments in favor of this thesis, but they can get rather plicated.

Let us start with something simple, on which a lot of experimental theoretical work has been done, namely, the atom. Physics tells us an atom consists of a nucleus surrounded by electrons. The nucleus tains some other units that are called protons, neutrons, and various r names. They are all regarded as "ultimate particles." But physi-have discovered that these ultimate particles are by no means nanent or indestructible bits of matter. In fact, they have some very ous characteristics. They seem to appear and disappear as we ex-ment with them. There is a principle in atomic physics called the

"principle of indeterminacy," according to which you cannot say exactl where a given electron is at any given moment. It may be at one spo at one moment, and at an entirely different spot the next moment, an where it has been in between, nobody knows. We are not even sure tha it is the same electron that we observed in the two successive moment It seems as though electrons are like twinkling lights that appear an disappear.

With nuclear particles it is even worse. We find that one kind o nuclear particle changes into another kind under certain condition and new kinds can be created by processes that we do not understan All of these particles can combine with others, and the combinatio changes into radiant energy. Furthermore, the interchangeability o matter and energy is common knowledge since Einstein first announce his famous law to this effect.

Phenomena like these have led some scientists to consider the s called ultimate particles as the external or surface aspects of somethi more fundamental. This underlying reality may be referred to as "non-physical world." The same scientists have also argued that o thoughts, emotions, memories, all the things that characterize hum personality, are likewise phenomena occurring in this non-physic world.

If we accept thought, feeling and memory as being non-physical nature, and as phenomena existing in a non-physical world, then it not illogical to assume that the personality of man must continue af the death of the body. For if these essential attributes of personality not composed of physical material, then they should be able to go existing in their own world after the body dies.

Food Metabolism

WE can find further support for this line of reasoning by refere to recent scientific work on food metabolism. That is the way which food is used and added to the body. It has been quite well tablished, through the use of radio-active or isotopic tracers in fo that there is no such thing as permanence in the material of which body is composed. Perhaps I should explain what is meant by a ra active tracer:

Scientists who work on food metabolism were able to make f composed of a radio-active material. We can, today, take a substa such as carbon or potassium or phosphorus, all of which occur in f

make these atoms radio-active. Then, in an organic chemistry lab-
ory, they can be combined with normal food particles, and as the
o-active atom goes through the body, its progress can be traced by
ns of a Geiger counter, and when it is excreted from the body that
also be determined. Some of this work started back in 1920, but
tanding research was carried out by Rudolf Schoenheimer, M.D.,
e Associate Professor of Biological Chemistry) and associates at
mbia University between 1930 and 1940.

This group worked out the way in which individual molecules of
and proteins passed into and out of the body. Schoenheimer pub-
d a monograph on the work in 1942, "The Dynamic State of Body
stituents" (Cambridge; Harvard University Press). Essentially, what
ound was that a food molecule, or a part of it, went into a cell and
aced some part of the cellular structure that was there previously.
ayed there for a while, and then came out again, being itself re-
ed by a new molecule. All of the molecules of a cell were turned
at regular intervals, faster in some kinds of cells and more slowly
hers.

This process operated through a system of complicated chemical
ions. It is the same as though in a house the bricks are constantly
g removed and new ones put in, but the appearance of the house
ins the same. What these men found was that food went into
body, was broken down, it went into the cells, and it came out
n. It stayed in some cells only a few hours; it stayed in other cells
aps twenty-four hours. However, in the great majority of cases the
e molecular structure of the body, the cellular structure, was turned
at regular intervals, and in some cases in a very, very short time.
raises a very important question: If this is the case, what is there
t a human being that is permanent? His personality, of course.
houghts, his character, his emotions, his memories. Also, the plan
e design, but not the material of his body.

The material comes and goes, but the plan remains the same. If
s a scientifically verifiable fact, isn't it logical to go a step further
say that even if all the material that forms a visible human body
to be removed from it, its plan or design, and the personality,
l still continue to exist? If this is admitted, it is equivalent to an
ssion of continuity of existence after death.

A Physicist Looks at Survival (III):

BEYOND MYSTICAL CONCEPTS

C. C. L. Gregory

THERE has constantly occurred, in the literature of psychical re search, the suggestion that physicists might provide answers to som of the most perplexing questions concerning the status and ultimat destiny of man. Have not physicists and astronomers repeatedly altere an established common-sense notion of the world? At one time, fo instance, it was common sense to suppose that the earth was stationar and the stars moved across the night sky.

The physicist is generally called upon to tell us what kind of world we live in, whereas it is the biologist and the psychologist wh are supposed to know who live in it and, to some extent, how the behave. Moreover, the inhabitants of the world appear to be compose of the same materials as the rest of it; consequently, the physicist is e pected to explain their behavior, as far as it depends on the structu of this material.

As Bertalanffy has pointed out, one way of looking at world stru ture is to consider it as being ordered in a number of "integrative level At one level, for example, we have the atoms of the various elemen These are composed of a number of subsidiary units, such as electro protons and neutrons. Various combinations of these form the ato which constitute the various elements. We could speak of these proto electrons, etc., as forming an integrative level lower than the atoms, the sense that the atoms are based on these, are in fact composed them, and depend on them for their various properties as exemplif by chemical combinations. Above the atoms we have the integrat level of molecules, higher than the atoms and composed of them. M solids are composed of ordered arrays of molecules called crystals. biological systems there are giant molecules and, at a still higher le there are the viruses composed of giant molecules and constituting

tegrative level approximately at the uncertain boundary between the ing and the non-living.

According to this view, the higher we ascend the fewer and the ore complicated are the constituent elements. Only the lowest levels ncern the physicist. His main concern is with samples of matter and diation containing vast numbers of individuals—electrons, protons, ., in the one case, and energy quanta in the other.

On these lowest levels studied by the physicist, there appear to be least two kinds of interaction between individuals of any one level. ere are the so-called force fields which determine mass movements, d there are the individual collisions or near approaches which give e, in the case of gas molecules, to pressures on the walls of their ntainers. As Professor P. W. Bridgman has pointed out, there is no perimental way of distinguishing between a field of force and action a distance. Action at a distance, as universal gravitation, was first roduced quantitatively by Isaac Newton. This was for a long time re-ded as a mystical notion quite opposed to the "push-pull" type of chancial explanation which alone was admissible in the light of ntific orthodoxy at the time. Even to-day "fields" have a dubious m to be other than mythical because they do not modify one another, only modify the motion of test particles.

The generally accepted pattern of scientific explication usually rred to as "causal explanation" is to describe the behavior of indi-uals of one level in terms of the mass behavior and supposed proper-of the individuals at a lower level. Moreover, it is usual to think he units or individuals at any one level as supplying the require-nts, as it were, of the individuals at a higher level. For example, the ous body cells collectively form the living material of the body ans and these, as Sherrington has shown, form a hierarchical system ch makes it possible for an organism to act as a simple individual

Thus the scientific or materialistic explanation of the world is nly a one-way system in which causal explanation at any one level rovided by what is supposed to be happening at lower levels. This olified system has many advantages as a restrictive discipline for ical investigation but is quite inadequate for describing behavior he human level. It is at this level that a reversal of the procedure s to be more in accordance with ordinary human and, in par-ar, psychological experience. Purposes now appear to be more im-ant than causes.

MOST religions have envisaged a hierarchical system which relates the natural world purposefully in very much the same way as in the scientific picture, it is related causally. Causal explanations always refer backward in time, whereas purposes have a direction in time which we regard as a forward direction—the direction of anticipation, desire, hope and planning.

Could a combination of these two systems provide a world structure suitable for describing the total constitution and experience of mankind, including both the scientific and religious aspects?

It now seems fairly certain that the attempt to describe one system in terms of the other is doomed to failure. If this view be adopted there is no longer any need to search for explanations of parapsychological phenomena among the properties of the lowest integrative levels on the levels studied by physicists. The attempt to provide a framework for the data of psychical research in terms of rays, waves, vibrations or radiations is not satisfactory from the point of view of the psychical researcher nor from that of the physicist. This attempt persists because explanations in terms of interaction between supposed individuals at much higher integrative levels than those envisaged by the physicist, or even the biologist, are supposed to savor of obscurantism.

The scientist is quite right in distrusting such "mystical explanations" as the theory of entelechy or vitalism in biology. Nevertheless the student of animal behavior employs such hypothetical concepts as drives and instincts, and these are supposed to be, according to Tinbergen, hierarchically related in the service of the individual animal.

If we suppose the world to be structured hierarchically as regards "influences" then, at every level, there would be purposeful influences from higher levels and causal influences from lower levels. These influences might only be statistically effective, leaving the individual at any level some degree of caprice or "free will." Of this system, if there be a lowest level, it would be expected to show maximal indeterminacy because there would be no lower level to provide causes. If there be a highest or apical level it would, of course, correspond to the theological notion of Godhead.

Very different methods of experimentation, and even of reasoning, would be required in order to investigate the supposed integrative levels higher and lower, respectively, than the level normally intuited by human consciousness. It may well be that investigation of the higher levels rather than of the lower levels is more likely to provide information regarding man's destiny and ultimate fate.

he faculties of the sensitive have not yet yielded to current ailable study methods—what paths remain to be explored?

IOW CAN WE TUDY MEDIUMSHIP?

William R. Birge

S continued existence of deceased personalities the only explanation for the verbal material obtained in the mediumistic trance? A number important methods have been designed to force an affirmative and entifically legitimate response to this question.

The common feature of all mediumistic research methods is a deerate attempt to exclude all non-paranormal sources which might count for the information provided by a medium (examples of nonranormal sources are chance coincidence, sensory perception, and ranal inference). This exclusion of normal explanations, which involves e testing of a medium's extra-sensory perception, is the sole objective many mediumistic methods. Other methods go beyond this objective—y seek a possible confirmation of the survival hypothesis by excluding, addition to normal sources, the psychic capacities of all living iniiduals.

While this article will center on the latter of these two methodes, it is obvious that a method which permits a "normal" explanation mediumistic data is worthless as a test of survival. Thus the develop-nt of an adequate mediumistic survival test may well depend upon development of an adequate mediumistic test in extrasensory perotion (ESP). The interdependence of the two method-types goes

even further than this. Those methods which were devised to test only the ESP capacities of mediums were motivated by the desire to sharpen research tools which might prove useful in resolving the survival problem. Here distinctively and there suggestively, the survival riddle has cast its shadow over the entire field of mediumistic research.

The Early Investigators

THE twenty-year span between 1886 and 1906 may be considered the first period of the concentrated investigation of mediums. During this time the celebrated American medium, Mrs. Piper, was studied intensively by members of the American and British Societies for Psychical Research. The significant characteristics of the early research methods were their lack of experimental rigor and their almost exclusive reliance upon qualitative observations in the evaluation of the material. The data were collected at a séance in a private home. A typical procedure involved the introduction of the sitter, usually anonymously, to the medium before the beginning of the séance. The medium would pass into a trance state, and there would follow a completely free conversation between the sitter and the trance personalities of the medium which generally involved a deceased relative or friend of the sitter.

These early years of mediumistic research yielded a mass of survival evidence and marked the paths which future research followed. The hypothesis of normal sources, including deliberate fraud, skillful guessing, and conscious and unconscious sensory cues was vigorously rejected by every investigator of the Piper trance phenomena. Chance coincidence was also eliminated from responsibility for so remarkable a production of "hits." In the minds of the investigators, the explanatory hypotheses could be narrowed down to telepathy and survival.

The course of future research was to involve more rigid control on the hypothesis of normal sources, the treatment of chance factors in terms of an objective, quantitative estimate of their probability, and the deliberate attempt to secure data which could not be accounted for by telepathy of the living. This latter hypothesis has since been reformulated to include clairvoyance and precognition as well as telepathy.

Cross Correspondences

THE period of cross correspondences covers roughly the years between 1906 and 1914. An outstanding feature of this method is that it was not consciously devised by living persons as a test of the survival

ypothesis. It gives the appearance of having originated with persons on the other side."

Let us assume that we are members of the "other side" group in rder to explain the method of cross correspondence. We are classical cholars who are intensely interested in psychical research and are fully nformed about the telepathy-survival controversy. Now we know that we manifest personal memories through a medium, these will not be aken as conclusive proofs of our survival, since such information could e attributed to the telepathic powers of the medium. Suppose, how-ver, that we take a classical literary work beyond the normal knowledge f a medium and make scattered references to this work in the scripts f a number of automatists.

Taken individually, these references will represent nothing more an the isolated parts of a literary jig-saw puzzle. They will constitute unified whole only when considered together. Will not this procedure ve evidence of a coordinated design which can only have originated our minds? Since each reference will mean nothing to an individual utomatist apart from its context, how can she be expected to convey mplementary messages to other mediums by telepathic means? If we so manifest evidence through the automatists of our earthly memories nd characteristic mannerisms, will this not be a conclusive demonstra-on of our continued survival?

During the period under consideration, numerous applications of is method of cross correspondences were revealed in the scripts of arious automatists. (See page 135, *The Ear of Dionysius*). Because of norance concerning the limits of both the ESP capacities of the au-matists, and the histrionic, organizing capacities of their subliminal inds, one cannot consider the evidence for survival as conclusive. The mplexity of the design of the cross correspondences, and the fact that ferences in the scripts seemed strikingly characteristic of the deceased rsonalities from whom they purported to derive—these considerations nerated a strong presumption in the minds of the investigators that rvival was the most probable explanatory hypothesis. Unfortunately ey lacked a technique for making their presumption scientific.

ok and Newspaper Tests

THE period of the extensive use of book and newspaper tests in mediumistic research extends roughly between 1917 and 1931. As s true in the case of cross correspondences, these tests were devised,

not by the investigators, but by the trance personalities of a medium. The tests appeared to have been designed to exclude telepathy from the sitter, and were thus offered as another method for providing evidence of survival.

In a book test, the communicating intelligence matches a personal memory with a reference in a particular book. Let us imagine that a deceased man "A" is purporting to communicate through a medium to his living son "B." Suppose that "A" informs "B" that on the top shelf of "B's" library, on page six of the third book from the left, there is a reference to something in which "A" was very much interested when alive. This would be an example of a book test. Should "B" discover on the indicated page a reference to, say, tennis, and if he recalls that tennis had been a favorite sport of his father's, then this would be an example of a successful book test.

The newspaper test was introduced as a method of ruling out not only telepathy from living minds but also clairvoyance on the part of the medium. It was suggested by a trance intelligence who claimed to be the deceased father of the English psychical researcher Rev. C. Drayton Thomas. In a typical test, a personal memory of the communicator is linked with a reference which will appear in the newspaper of the following day. Thomas declared he received newspaper test messages which indicated an awareness of recent events in his life, information beyond the medium's normal knowledge, and personal memories of his father which remained obscure until the reference was perused in the London *Times* of the following day. Since the tests were carried out before the type for the next day's edition of the *Times* had been set up, one cannot account for a success in terms of the medium's clairvoyance unless this was combined with precognition.

A newspaper test would seem to be a sharper test of the survival hypothesis than a book test. Theoretically, the more complicated the nature of the ESP task required to produce the data, the smaller the probability that ESP capacities of the living can alone account for the results. Yet precognition by the living must certainly be considered more probable than precognition by the dead.

In addition to these considerations, the difficulty of assessing the value of the communicator's personal memory which may be linked with a particular reference is enormous. It is often this aspect of a book or newspaper test which is especially impressive to the sitter as constituting evidence of the identity of the purported communicator. As in the method of cross correspondences, there exists no known tech

ue whereby such a subjective, though perhaps valid, presumption may made meaningful to others.

xy Sittings

N a proxy sitting, the sitter is separated from the medium by some distance at the time of the sitting. The real sitter is usually repre-ted by a friend or acquaintance, although he may be represented by ne one who is completely unknown to him. He may even be repre-ted by a token object belonging to him or to a deceased relative his, but in this case the procedure is more generally known as psy-ometry or token-object reading.

Proxy sittings have been used extensively since 1929 as a means of dering implausible the hypothesis that telepathy from the living can ount for the veridical statements made by a medium. Thus the thod was originally considered by some researchers to be a test of survival hypothesis. But the reformulation of the telepathy hypothesis ether with the experimental demonstration of distance ESP have led st parapsychologists to consider proxy sittings only as a procedure testing the ESP of mediums.

Involved in this method is the depositing of a sealed message by ving person in the care of a responsible organization. The hope of depositor is that he will be able to communicate the contents of message through a medium after his death, and that this communi-on will constitute proof of his survival.

A well-known example of this method was the lengthy mediumistic earch concerned with a sealed message left with the British Society Psychical Research in 1930 by the English physicist Sir Oliver dge. The results of this experiment are interesting, but they have e bearing on the spiritistic hypothesis. The method does not control counterhypotheses of telepathy and clairvoyance. It also has the cedural weakness of permitting only one trial, since the experiment ecessarily finished after the message is exposed.

ction Time Experiments

RADICALLY new method of testing the survival hypothesis was devised by the English psychical researcher Whately Carington. r reports elucidating his method appeared in the *Proceedings* of Society for Psychical Research from 1934 to 1939 under the title, ne Quantitative Study of Trance Personalities."

Carington attempted to determine whether or not the trance personalities of mediums are distinct and autonomous entities. He decided to use the commonly known word-association test for this purpose. The underlying theory was this: If the emotional reactions of a trance personality to a group of words are significantly different from those of the medium in her normal state, this difference must indicate that the trance personality is what he purports to be—an autonomous agent.

Carington concluded from his investigations that while an external factor had been strongly suggested, the autonomy of trance personalities had not been proven. Nevertheless, it is to Carington's credit that he embarked on a survival investigation the results of which could be stated in the universal language of mathematics and statistics.

Dr. Gardner Murphy, now Director of Research at the Menninger Foundation, has suggested an ingenious method for testing the survival hypothesis. The plan has the unique feature of requiring for its success the interaction of several communicators rather than the expression of identity of one surviving personality. The idea is that four persons who were strangers to each other during physical life should meet in the spirit world and decide on some activity which they practiced in common while on earth. They would then try to identify themselves through a medium and to reveal the nature of this shared activity. Since no living person could have known all four communicators or the activity common to them, the hypothesis of telepathy would presumably not apply to a successful experiment.

There are great practical difficulties involved in Murphy's method. For example, how would one control the hypotheses of normal sources and chance? Should one not know all of the past experiences of the medium in order to control the normal sources hypothesis, and should one not be prepared to assign precise probabilities to the data in order to control the chance hypothesis? And as if these difficulties are not enough, there remains the unlikely yet conceivable counter-hypothesis of a scanning-sorting ESP capacity of the medium.

The Thouless Method

IN the *Proceedings* of the Society for Psychical Research, April, 194 Cambridge University psychologist Dr. Robert Thouless propos an interesting test of survival. He enciphered two meaningful passag with the intention of communicating the keys to the passages after l death. In a later report, Thouless declared that a cipher expert h

covered the key to one of his enciphered passages, and he therefore nted a third passage which he considered virtually unbreakable by onal means.

Unfortunately, the counter-hypotheses of normal sources, telepathy, l even fraud could legitimately be proposed to account for an ap- ently successful experiment employing this method. There can be no ectively-established certainty that the enciphered passages are in fact reakable. Even assuming that they are unbreakable, are not the key rds exposed now to telepathic scrutiny of the living Thouless?

Thouless maintains that the telepathy hypothesis can be controlled by ing sensitives to attempt by ESP to discover the key words during lifetime. But the motivation for telepathic success would be much ater after his death. Also, it might be possible for a medium to de- nine a key word telepathically during Thouless' lifetime, and for key word to remain subconsciously latent until the motivational spur Thouless' death should cause it to be projected to at least trance- e consciousness. Furthermore, improbable as it is that Thouless should sciously reveal a key word, he might unconsciously do so. Finally, re is a possibility of a combined telepathy and fraud counter-hy- nesis. Perhaps a medium would become aware of a key word, through pathy, and then choose not to reveal this word until after Thouless' th.

For all these reasons, there is little cause to prefer Thouless' method he sealed message method beyond the consideration that it permits nerous attempts to verify a trial communication without ending the eriment.

The most significant mediumistic methods for testing the survival othesis have been reviewed and commented upon. The point has n made that in order to provide a firm foundation for survival arch, there should exist a sound method for determining the ESP re of mediumistic verbal data. Great progress has already been e in developing such a method. Yet the final solution of the survival lem probably rests upon the construction of a test, superior to those ribed above, which is designed specifically to test the survival othesis. It is to be hoped that the challenge of such a test will ulate the intensive research required to solve this key problem sychical research.

(*Supplementary case histories are contained in the section "From Archives of Survival Research," pp.* 129-159.)

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Seven Case Histories

FROM THE ARCHIVES OF SURVIVAL RESEARCH

ON the following pages are presented seven case histories from the archives of psychical research that have often been cited as significant documentation of the hypothesis that the human personality survives bodily death. While each case represents a specific category, the examples offered should not be regarded as more than a cross section of available data. The greater part of case studies in the English-speaking world is contained in the files of the Society for Psychical Research, London; other material has been collected by the American Society for Psychical Research, New York.

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The alleged spirits of two classical scholars constructed an imposing literary puzzle for mediums and experts—suggesting new evidence of personal survival.

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Mrs. Henry Sidgwick, a pioneer in psychical research, recorded one of the first "book tests" in an effort to exclude the working of telepathy in mediumistic communications.

Case I:

THE SCRATCHED CHEEK

The case history which follows concerns an apparition pereceived more than nine years after the death of the person whom the apparition was believed to represent. Commenting on this case, the noted British psychic researcher Frederic W. H. Myers, wrote in The Human Personality and its Survival of Bodily Death *that such an apparition may be considered "a manifestation of persistent personal memory, or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth."*

The case history, originally published in the Journal *of the British Society for Psychical Research, London, is uniquely characterized by the statement that the apparition had a scratch on her cheek, a condition of special emotional and possibly evidential impact. Although reported in the British publication, the account had been made available to the American Society for Psychical Research by a Boston informant identified only as Mr. F. G. However, prominent researchers, Prof. Josiah Royce and Dr. Richard Hodgson, vouched for the reliability of all the persons whose testimony was utilized in the report.*

THE first letter, addressed to the American S.P.R. and dated January 11, 1888, read as follows:

"Sir,—Replying to the recently published request of your Society for actual occurrences of psychical phenomena, I respectfully submit the following remarkable occcurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. I have never mentioned it outside of my family and a few intimate friends, knowing well that few would believe it, or else ascribe it to some disordered state of my mind at the time; but I well know I never was in better health or possessed a clearer head and mind than at the time it occurred.

"In 1867 my only sister, a young lady of eighteen years, died suddenly of cholera in St. Louis, Mo. My attachment for her was very

strong, and the blow a severe one to me. A year or so after her death the writer became a commercial traveller, and it was in 1876, while on one of my Western trips, that the event occurred. I had 'drummed' the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders, knowing how pleased my house would be at my success. I had not been thinking of my late sister, or in any manner reflecting on the past. The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally I was startled and dumbfounded, almost doubting my senses; but with the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, etc. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was so life-like that I could see the glow or moisture on its surface, and, on the whole, there was no change in her appearance, otherwise than when alive.

"Now comes the most remarkable *confirmation* of my statement, which cannot be doubted by those who know what I state actually occurred. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I stated; but he, too, was amazed when later on I told them of a bright red line or *scratch* on the right-hand side of my sister's face, which I distinctly had seen. When I mentioned this my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to

hink she should have, unintentionally marred the features of her dead laughter, and that unknown to all, how she had carefully obliterated ll traces of the slight scratch with the aid of powder, etc., and that he had never mentioned it to a human being from that day to this. n proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet *I saw the scratch as bright s if just made*. So strangely impressed was my mother, that even after he had retired to rest she got up and dressed, came to me and told ne *she* knew at least that I had seen my sister. A few weeks later my nother died, happy in her belief she would rejoin her favorite daughter n a better world."

. . . As Well as the Comb in Her Hair"

IN a further letter Mr. F. G. added: "There was nothing of a spiritual or ghostly nature in either the form or dress of my sister, she ppearing perfectly natural, and dressed in clothing that she usually vore in life, and which was familiar to me. From her position at the able, I could only see her *from the waist up,* and her appearance and verything she wore is indelibly photographed in my mind. I even had me to notice the collar and little breastpin she wore, as well as the omb in her hair, after the style then worn by young ladies. The dress ad no particular association for me or my mother, no more so than thers she was in the habit of wearing; but *to-day, while I have forotten all her other dresses, pins, and combs,* I could go to her trunk which we have just as she left it) and pick out the very dress and rnaments she wore when she appeared to me, so well do I remember . You are correct in understanding that I returned home earlier than had intended, as it had such an effect on me that I could hardly think any other matter; in fact, I abandoned a trip that I had barely comenced, and, ordinarily, would have remained on the road a month nger."

Myers commented at this point that "the apparent *redness* of the ratch on the face of the apparition goes naturally enough with the ok of life in the face. The phantom did not appear as a corpse, but a blooming girl, and the scratch showed as it would have shown made during life."

Dr. Hodgson visited Mr. F. G. later, and sent the following notes, ted St. Louis, April 16, 1890:

St. Louis, Mo., April 16th, 1890.

In conversation with Mr. F. G., now forty-three years of age, he says that there was a very special sympathy between his mother, sister, and himself.

When he saw the apparition he was seated at a small table, about two feet in diameter, and had his left elbow on the table. The scratch which he saw was on the right side of his sister's nose, about three-fourths of an inch long, and was a somewhat ragged mark. His home at the time of the incident was in St. Louis. His mother died within two weeks after the incident. His sister's face was hardly a foot away from his own. The sun was shining upon it through the open window. The figure disappeared like an instantaneous evaporation.

Mr. G. has had another experience, but of a somewhat different character. Last fall the impression persisted for some time of a lady friend of his, and he could not rid himself for some time of thoughts of her. He found afterwards that she died at the time of the curious persistence of his impression.

Mr. G. appears to be a first-class witness.

R. HODGSON

"Recognition Was Intelligently Aimed At"

DR. Myers added these observations: "I have ranked this case prima facie as a perception by the spirit of her mother's approaching death. That coincidence is too marked to be explained away: the son is brought home in time to see his mother once more by perhaps the only means which would have succeeded; and the mother herself is sustained by the knowledge that her daughter loves and awaits her. Mr. Podmore has suggested in 'Phantasms of the Dead from Another Point of View,' that the daughter's figure was a mere projection from the mother's mind: a conception which has scarcely any analogy to support it.

"I think the very fact that the figure was not that of the corpse with the dull mark on which the regretful thoughts might dwell, but was that of the girl in health and happiness, with the symbolic *red* mark worn simply as a test of identity, goes far to show that it was not the *mother's* mind from whence that image came. As to the spirit's own knowledge of the fate of the body after death, other reported cases show that this specific form of *post-mortem* perception is not unusual. However explained, this case is one of the best attested, and

itself one of the most remarkable, that we possess. We may there-
re class this as a case in which it is possible,—though not, of course,
ovable,—that the decedent was aware of the approaching death of
survivor. If the incident is correctly recorded, or if it is not a mere
traordinary coincidence, it certainly seems probable that recognition
as intelligently aimed at."

ase II:

THE EAR OF DIONYSIUS

"The Ear of Dionysius" was the record of a series of "scripts"
utomatic writings) compiled by Gerald W. Balfour over a period of
veral years. The case first appeared in the Proceedings *of the Society*
r Psychical Research, London, (1916-18) *and created great contro-*
rsy and interest in its time.

Reprinted in TOMORROW *is the Balfour introduction and record*
the first scripts. These originated in the sittings of Mrs. Verrall and
r Oliver Lodge with the famous automatist, Mrs. Willett. The later
essages received were purported to come from A. W. Verrall, a classical
holar and late husband of Mrs. Verrall. The later scripts confirmed
lfour's belief that here was new evidence for personal survival. Bal-
ur rejected the idea that these messages were "fancies woven by Mrs.
illett round the ideas received from Mrs. Verrall." He concluded that
e information uncovered in the scripts was known only in the mind of
W. Verrall, and could not be the product of the "subconscious mind
a living person."

The following text will permit the reader to sample a "classical"
se in the archives of psychical research; a case of automatic writing
ich involved the energies of reputable men and women. Their deter-
nation to explore every avenue of truth, and their zealous honesty
approach, established them as pioneers in this research.

N the 26th of August, 1910, the automatist who is already well known under the name of Mrs. Willett sat for script with Mrs. rrall.

The script produced on this occasion, partly written and partly tated—I use the word script for convenience' sake to include the

spoken as well as the written word—contained the phrase "Dionysius' Ear the lobe." The phrase occurred in the dictated part of the script, and the name *Dionysius* was pronounced as in Italian. It has no obvious relevance to the context, and the first appearance of it in the Willett Script remains even now without satisfactory explanation.

To Mrs. Verrall herself, as we shall see presently, the words conveyed at the time no meaning whatever. As a good many people may be in like case with her, I had best explain at the outset that the Ear of Dionysius is a kind of grotto hewn in the solid rock at Syracuse and opening on one of the stone quarries which served as a place of captivity for the Athenian prisoners of war who fell into the hands of the victorious Syracusians. These quarries were used again as prisons by the elder Dionysius, Tyrant of Syracuse. The grotto has the peculiar acoustic properties of a whispering gallery, and is traditionally believed to have been constructed or used by the Tyrant in order to overhear, himself unseen, the conversations of the prisoners. Partly for this reason, and partly from a fancied resemblance to the interior of a donkey's ear, it received this name sometime in the sixteenth century.

Revived Three Years Later

NO further reference was made in any Willett Script to the Ear of Dionysius until more than three years later. The subject was first revived in a script written in the presence of Sir Oliver Lodge on the 10th of January, 1914. The sitting was a very long one, and in the course of it occurred the following passage.

(*Extract from Script of Jan.* 10. 1914)

Do you remember you did not know and I complained of your classical ignorance IGNORANCE / It concerned a place where slaves were kept—and Audition belongs, also Acoustics / Think of the Whispering Gally / To toil, a slave, the Tyrant—and it was called Orecchio—that's near / One Ear, a one eared place, not a one horsed dawn (here the automatist laughed slightly) a one eared place—You do not know (or remember) about it when it came in conversation, and I said Well what is the use of a classical education—/ Where were the fields of Enna / (Drawing of an ear.) / an early pipe could be heard / To sail for Syracuse / Who beats the loud-sounding wave, who *smote* the moving furrows / The heel of the Boot / Dy Dy and then you think of Diana Dimorphism / to fly to find Euripides / not the Pauline Philemon / This sort of thing is more difficult to do than it looked /

There are several interesting points to be noted in connection with is passage. Earlier in the script it was stated that a message was to be nt to Mrs. Verrall; but at the point where the extract commences, Irs. Verrall is directly addressed in the second person, although she as not herself present. The communication must be taken as purporting come from Dr. A. W. Verrall, the incident recalled in the extract aving actually happened very much as described. I will relate it in the ords of Mrs. Verrall's own note, written on January 19, 1914, after is portion of the script had been shown to her.

My typed note on the Willett script of Aug. 26, 1910, is as fol-ws:

" 'Dionysius' Ear the lobe' is unintelligible to me, A. W. V. says it is the name of a place in Syracuse where D. could overhear conversations. This makes clear what instantly recalled to me on hearing the Willett Script of Jan. 10, that I did not know, or had forgotten, what the Ear of Dionysius was, and that I asked A. W. V. to explain it. I cannot say whether on that occasion he asked 'What is the value of a classical education?' but he expressed considerable surprise at my ignorance, and the phrase of the script recalls—though it does not, I think, reproduce—similar remarks of his on like occasions.

"The incident to me is very striking. I am quite sure that Mrs. Willett was not present when I asked A. W. V. about the Ear of Dionysius; no one was present except A. W. V. and myself . . . She therefore had no reason to suppose on this particular subject, of the Ear of Dionysius, my information have been obtained from A. W. V. On the other hand, the form given to my contemporary note—"A. W. V. says etc."—confirms my own vivid recollection of the incident above described. It is not easy, I think, to devise a more convincing single incident."

The incident is certainly striking; but I have to confess that its idential force is weakened by a dim, though haunting recollection on y part of a conversation having taken place between Mrs. Willett and e sometime previously on this very subject of Dionysius' Ear. She has memory of it herself; but I still think she told me one day that the ords "Ear of Dionysius" had been running in her head, and asked me hat they meant; whereupon I explained, adding that they had come one of her own scripts several years before. I do not believe I re-rred to Mrs. Verrall, or to Dr. Verrall's having rallied her upon her horance. But as I had been told of the incident by Mrs. Verrall herself

shortly after it occurred, it is just possible I may have done so; and this possibility spoils what would otherwise have been a good piece of evidence.

"A One-Eared Place"

RETURNING now to the extract from the Willett Script of Jan. 10, 1914, I proceed to apply a running commentary to the other allusions, certain or probable, which it contains.

The "place where slaves were kept" refers of course to the stone-quarries where the Athenian captives were imprisoned. The words that follow describe the Ear of Dionysius, with its peculiar acoustic properties. The use of the Italian for ear, *Orecchio,* is noteworthy, and recalls the Italian pronunciation of "Dionysius" in the earlier script. I may say that Mrs. Willett knows Italian and has spent some time in Italy, though she has never been in Sicily. Much play is made later on the phrase "a one-eared place." It seems to have little point in the present extract save to bring in our old friend the "one-horsed dawn," an appropriate reminiscence for Dr. Verrall, referring to a telepathic experiment tried by Dr. Verrall in his life time on Mrs. Verrall (a full account was published by her in the *Proceedings, S. P. R.* Vol. XX). Sir Oliver Lodge's record tells us that the automatist laughed as she wrote "not a one-horse dawn." From my experience of Willett Script I have no doubt that the laugh represents amusement on the part of the communicator, not on that of the automatist herself. It is Dr. Verrall—or the personality purporting to be Dr. Verrall—who laughs as he transmits the words; the laughter of the automatist is but an echo.

The meadows of Enna, a town in Sicily, were famous in antiquity as the scene of the Rape of Proserpine. They are introduced here either to indicate *Sicily* as the country with which the message is concerned, or, more probably, to add to the various literary and historical associations which are piled up in this and the immediately succeeding scripts.

Another such association, and a strangely far fetched one, seems to be dragged in in the next line "An early pipe could be heard." The allusion here is apparently to the lines in Tennyson's well-known poem "Tears, Idle Tears" ("The earliest pipe of half-awaken'd birds / To dying ears."). The bringing of this poem into forced connection is certainly not characteristic of the automatist. Dr. Verrell's intimates would no doubt find such jests in keeping with his more playful moments. Indeed, there may even be an evidential point about the jest; for Mrs. Verrall writes in her contemporary note: "The non

erious or parody-like introduction of the poem is consistent with the eeling of the supposed communicator: A. W. V. always considered the entiment of the poem somewhat overstrained. . ."

The next reference in the script is almost certainly to the illfated Athenian expedition against Syracuse. . . "Dy Dy" I have already explained as probably an attempt at the name *Dionysius*. The communicator fails to get the whole name through, and then, addressing the automatist, who repeats his language, reproaches her with thinking of words beginning with *Di* which are not what he wants.

The Automatist's Subconscious

THE final allusion in the extract calls for a somewhat longer comment. A script written by Mrs. Holland in 1907 contains the reference to Euripides and Philemon—namely, Browning's *Aristophanes' Apology or the Last Adventure of Balaustion*. Mrs. Willett had not read this work. She had, however, seen the Holland Script, and recognized at that time that her own script had borrowed from it. From the evidential point of view we must assume that she had seen it, and that she may thus have become aware of a connection between Browning's Philemon and the tyrant Dionysius. On the other hand it would not be legitimate to infer that this literary contribution to the subject in hand must have proceeded from her own mental activities unprompted by any external influence. Whatever view we may take of the genuineness or otherwise of the supposed communicators and communications, it is clear that what is already in mind, conscious or subconscious, of the automatist, will also be that which will most easily emerge in automatic writing.

In any case the reference to Browning's poem is aptly chosen. Not only does it bring in Dionysius the Tyrant in the manner described, but also, though indirectly, the two other main topics in the script, the Athenian expedition against Syracuse, and the stone-quarries where the Athenian prisoners worked until they were sold as slaves or released because they were able to recite Euripides.

So far all is plain sailing. The reproduction of what Dr. Verrall said to Mrs. Verrall anent the Ear of Dionysius is possible to explain in the manner I have suggested. The other allusions, historical, geographical and literary, have a natural connection; and all of them might be supposed, without any rude violation of probability, to have been at one time or another within the normal knowledge of the automatist. But

up to now we have only been laying the foundations for what is to follow.

In the succeeding scripts the classical allusions and poetic references that were not characteristic of Dr. Verrall seemed representative of his friend, the classical scholar S. W. Butcher, who had died in 1910. The scripts produced the information that the entire literary riddle was conceived by "two friends" whose backgrounds matched those of Verrall and Butcher. The assistance of unprejudiced scholars helped to unravel the literary puzzles, but the great question of the source of these puzzles remained unanswered. Many contemporary and later students of the case claimed that only two minds such as Verrall and Butcher could have concocted such a puzzle, and that the combination of classical and poetic reference in the case was far beyond that of the living parties involved.

Case III:

THE RAYMOND PHOTOGRAPH

Outstanding among British psychic researchers was the noted physicist Sir Oliver Lodge (1851-1940). *His beliefs are summarized in* My Philosophy (*London,* 1933): *"I am absolutely convinced not only of survival, but of demonstrated survival, demonstrated by occasional interaction with matter in such a way as to produce physical results." Sir Oliver's son Raymond was killed in the first World War. The following excerpts are taken from a report by Sir Oliver Lodge* (*Proceedings, Society for Psychical Research, Vol. XXIX*); *the account concerns location of a group photograph as apparent evidence of his son's survival.*

THERE have been several evidential episodes tending to establish the survival of my son Raymond's personality and memory. I select, for description here, one relating to a certain group photograph which we were told of through two mediums, but of which we normally knew nothing till afterwards.

Raymond was killed on the 14th of September, 1915. The first reference to a photograph taken of him with other men was made

by Mr. Z. at my wife's first sitting with [the medium] Z. September 27, 1915, during which the following message was received:

"You have several portraits of this boy. Before he went away you had got a good portrait of him—two—no, three. Two where he is alone and one where he is in a group with other men. He is particular that I should tell you of this. In one you see his walking-stick."

WE had single photographs of Raymond, of course, and in uniform, but we did not know of the existence of a photograph in which he was one of a group, and Lady Lodge was skeptical about it, thinking that it might well be only a shot or guess on the part of the medium at something probable.

I was myself, however, rather impressed with the emphasis laid on it—"he is particular I should tell you of this"—and accordingly made a half-hearted inquiry or two; but nothing more was heard on the subject for two months. On Monday, November 29th, however, a letter came from Mrs. Cheves, a stranger to us, mother of Captain Cheves of the R. A. M. C. [Royal Army Medical Corps], who had known Raymond and had reported to us concerning the nature of his wound, and who, I hope, is still continuing good work at the Front. Mrs. Cheves' welcome letter, dated November 28th, 1915, ran as follows:

"My son, who is Medical Officer to the Second South Lancers has send us a group of oficers taken in August, and I wondered whether you knew of this photo and had had a copy. If not, may I send you one, as we have half a dozen and also a key?"

August 24: "Photo Taken"

WE wrote at once, enthusiastically thanking her, and asking for it; but fortunately it was not sent then. There was, for some reason, considerable delay in the arrival of the photograph; it did not arrive till the afternoon of December 7th. Meanwhile, on December 6th, Lady Lodge had been looking up Raymond's Diary, which had been returned from the front with his kit, and found an entry on August 24th, "Photo taken."

The exposure was only made twenty-one days before his death, and some days may have elapsed before he saw a print, if he ever saw one. He certainly never mentioned it in his letters. We were therefore in complete ignorance of it; and only recently had we normally become aware of its existence.

On the morning of December 7th, another note came from Mrs. Cheves, in answer to a question about the delay; and this letter said that the photograph was being sent off. Accordingly, thinking that the photograph might be coming at once, I dictated a letter recording roughly the impression of what the photograph would be like, on the strength of a communication received through Mrs. A; and this was posted about lunch-time on the same day. The letter ran thus:

"Concerning that photograph which Raymond mentioned through Z. (Saying this: One where he is in a group of other men. He is particular that I should tell you this. In one you will see his walking stick.), he has said some more about it through Mrs. A. [another medium]. But he is doubtful about the stick. What he says is that there is a considerable number of men in the photograph; that the front row is sitting, and that there is a back row, or some of the people grouped and set up at the back; also that there are a dozen or more people in the photograph, and that some of them he hardly knew; that a B is prominent in the photograph, and that there is also a C; that he himself is sitting down, and that there are people behind him, one of whom either leant on his shoulder, or tried to. The photograph may come any day now; so I send this off before I get it."

"Most Striking Piece of Evidence"

THE photograph was delivered at Mariemont between 3 and 4 p.m. on the afternoon of December 7th. Considered as a photograph of Raymond it is bad, but considered as evidence it is good. For on examining the photograph, we found that every peculiarity mentioned by Raymond, unaided by the medium, was strikingly correct. The walking-stick is there, but Z. had put the stick under his arm (which is not correct), and in connection with the background Mrs. A's control had, by gesture emphasized vertical lines. There are six prominent vertical lines on the roof of the shed, but the horizontal lines in the background generally are equally conspicuous.

By a "mixed lot," we understood members of different Companies—not all belonging to Raymond's Company, but a collection from the several. This must be correct, as they are too numerous for one Company. As to "prominence," I have asked several people which member of the group seemed to them the most prominent, and except as regards central position, a well-lighted standing figure on the right has usually been pointed to as most prominent. This one is "B" as stated

Some of the officers must have been barely known to Raymond, while some were his friends. Officers whose names begin with B, with C, and with R were among them; there was not any name beginning with K, but there is a name beginning with a hard C.

Some of the group are sitting while others are standing behind. Raymond is one of the sitting, and his walking-stick or regulation cane is lying across his feet. The background is dark, and is conspicuously lines. It is out of doors, close in front of a shed or military hut, pretty much as suggested to me by the statements made in the Mrs. A Sitting—what I called a "shelter."

But by far the most striking piece of evidence is the fact that some one sitting behind Raymond is leaning or resting a hand on his shoulder. The photograph fortunately shows the actual occurrence, and almost indicates that Raymond was rather annoyed with it; for his face is a little screwed up, and his head has been slightly bent to one side out of the way of the man's arm. It is the only case in the photograph where one man is leaning or resting his hand on the shoulder of another, and I judge that it is a thing not unlikely to be remembered by the one to whom it occurred.

Through information supplied by Mrs. Cheves I obtained prints of all the accessible photographs which had been taken at the same time. I found that the group had been repeated, with slight variations, three times—the officers all in the same relative positions but not in identically the same attitudes. One of them is the same as the one we had seen, with his hand resting on Raymond's shoulder, and Raymond's head leaning a little on one side, as if rather annoyed. In another the hand had been removed, being supported by a stick, and in that one Raymond's head is upright. This corresponds to his uncertainty as to whether he was actually taken with the man leaning on him or not. In a third variation, however, Captain S's leg rests on or touches Raymond's shoulder, and the slant of the head and slight look of annoyance have returned.

As to the evidential value of the whole communication, it will be observed that there is something of the nature of cross-correspondence, of a simple kind, in the fact that a reference to the photograph was made by one medium, and details given by another in answer to a question which I had asked about it: the communicator showing awareness that previous reference was made through another channel.

And the elimination of ordinary telepathy from the living, except under the far-fetched hypothesis of the unconscious influence of com-

plete strangers, was exceptionally complete; inasmuch as the whole of the information was recorded before any of us had seen the photograph.

Case IV:

JAMES CHAFFIN'S WILL

The following case history, concerning the apparent discarnate intervention in a dispute over a will, is on file with the Society for Psychical Research, London. A more detailed account appeared in the Proceedings of the S.P.R., 1920-21.

JAMES L. Chaffin was a farmer in Davie County, North Carolina. He was married and had four sons; these were, in order of age, John A. Chaffin, James Pinkney Chaffin, Marshall A. Chaffin, and Abner Columbus Chaffin. On the 16th November, 1905, Chaffin made a will, duly attested by two witnesses, whereby he gave his farm to the third son, Marshall, whom he appointed sole executor. The widow and the other three sons were left unprovided for. Some years later he appears to have been dissatisfied with this disposition of his property, and on the 16th January, 1919, he made a new will as follows:

After reading the 27th chapter of Genesis, I, James L. Chaffin, do make my last will and testament, and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my four children, if they are living at my death, both personal and real estate divided equal if not living, give share to their children. And if she is living, you all must take care of your mammy. Now this is my last will and testament. Witness my hand and seal.

JAMES L. CHAFFIN,
This *January* 16, 1919

This second will, though unattested, would according to the law of North Carolina be valid as being written throughout by the farmer's own hand, on sufficient evidence being adduced that it was in fact in his handwriting. Chaffin, having written out this will, placed it between two pages of an old family Bible, formerly belonging to his father the Rev. Nathan S. Chaffin, folding the pages over so as to make a sort

f pocket. The pages so folded were those containing the 27th Chapter f Genesis, which tells how the younger brother Jacob supplanted the lder brother Esau, and won his birthright and his father's blessing. The ole beneficiary under the first will was, it will be remembered, a younger rother.

So far as can be ascertained, he never mentioned the existence of his second will to anyone, but in the inside pocket of an overcoat be-onging to him he stitched up a roll of paper, on which he had written he words "Read the 27th chapter of Genesis in my daddie's old Bible."

On the 7th September, 1921, Chaffin died as the result of a fall. His hird son, Marshall, obtained probate of the first will on the 24th eptember of that year. The mother and the other three brothers did not ontest this will as they knew of no valid reason for doing so.

exts of Sworn Statements

FROM this point it will be convenient to follow the words of the sworn statements obtained by Mr. Johnson, a lawyer and member of he S.P.R., on his visit to the locality on the 21st April, 1927.

Extract from statement of James Pinkney Chaffin, Testator's second on.

"In all my life I never heard my father mention having made a ater will than the one dated in 1905. I think it was in June of 1925 hat I began to have very vivid dreams that my father appeared to me t my bedside but made no verbal communication. Some time later, I hink it was the latter part of June, 1925, he appeared at my bedside gain, dressed as I had often seen him dressed in life, wearing a black vercoat which I knew to be his own. This time my father's spirit spoke o me, he took hold of his overcoat this way and pulled it back and aid, 'You will find my will in my overcoat pocket,' and then dis-ppeared. The next morning I arose fully convinced that my father's pirit had visited me for the purpose of explaining some mistake. I went o mother's and looked for the overcoat but found that it was gone. Iother stated that she had given the overcoat to my brother John who ves in Yadkin County about twenty miles northwest of my home. I hink it was on the 6th of July, which was on Monday following the vents stated in the last paragraph, I went to my brother's home in adkin County and found the coat. On examination of the inside pocket found that the lining had been sewed together. I immediately cut the itches and found a little roll of paper tied with a string which was in

my father's handwriting and contained only the following words: 'Read the 27th chapter of Genesis in my daddie's old Bible.'

"At this point I was so convinced that the mystery was to be cleared up I was unwilling to go to mother's home to examine the old Bible without the presence of a witness and I induced a neighbour, Thomas Blackwelder, to accompany me, also my daughter and Mr. Blackwelder's daughter were present. Arriving at mother's home we had a considerable search before we found the old Bible. At last we did find it in the top drawer in an upstairs room. The book was so dilapidated that when we took it out it fell into three pieces. Mr. Blackwelder picked up the portion containing the Book of Genesis and turned the leaves until he came to the 27th chapter of Genesis and there we found two leaves folded together, the left hand page folded to the right and the right hand page folded to the left forming a pocket and in this pocket Mr. Blackwelder found the will which has been probated. [*i.e.* was probated in December, 1925.]

"During the month of December, 1925, my father again appeared to me about a week before the trial of the case of Chaffin *vs.* Chaffin and said 'Where is my old will,' and showed considerable temper. I believed from this that I would win the lawsuit as I did. I told my lawyer about this visitation the next morning. Many of my friends do not believe it is possible for the living to hold communication with the dead but I am convinced that my father actually appeared to me on these several occasions and I shall believe it to the day of my death."

It appears from Mr. Johnson's own statement that, in addition to Mr. J. P. Chaffin and Mr. Blackwelder, Mrs. J. P. Chaffin, their fifteen year old daughter, and testator's widow were present when the Bible was found.

Soon after its discovery, the second will was tendered for probate. The son, Marshall, who had proved the first will, had died within a year of his father's death: he left a son, R. M. Chaffin, who was made a defendant in the suit to prove the second will, and who, being a minor, appeared in court with his mother as guardian. The case came up for hearing in December, 1925. A jury was sworn (this usually takes some time in the United States) and the court then adjourned for lunch. When the trial commenced, Marshall's widow and son had been prepared to contest the second will. However, during the luncheon interval they were shown the second will. Ten witnesses were prepared to give evidence that the second will was in the testator's handwriting and the widow and son themselves seem to have admitted this as soon

as they saw it. At any rate they at once withdrew their opposition. The public, which had crowded the court in the hopes of watching a bitter family feud fought out, retired disappointed.

Second Will's Handwriting Genuine

The *Journal* of the Society for Psychical Research, after reviewing the case (November, 1927), made the following comments:

"So much for the facts stated in the documents. In considering whether they can be accounted for without recurrence to the supernormal, we must rule out any explanation which presupposes either that the second will was a 'fake,' or that any of the parties interested under the second will had normal knowledge of its existence prior to Mr. J. P. Chaffin's and Mr. Blackwelder's search for the old Bible in July, 1925.

"As to the hypothesis of a fake, it is indeed curious that Chaffin should have been so anxious to remedy the injustice done by the first will as to make a second will on entirely different lines, and at the same time have been so remiss in taking precautions during his lifetime for the carrying into effect of his second will. Possibly he intended to reveal its existence on his death-bed, and the circumstances of his death as the result of an accident frustrated his intention. But the fact that ten witnesses were prepared to swear that the second will was in the testator's handwriting, and that Marshall's widow and son, after seeing the document, admitted its genuineness, seems decisively to negative any hypothesis of a 'fake' will. Moreover, Mr. Johnson, who interviewed and questioned Mr. J. P. Chaffin, his wife, mother and daughter in April, 1927, was, to use his own words, 'much impressed with the evident sincerity of these people, who had the appearance of honest, honourable country people, in well-to-do circumstances.'

"Mr. Johnson in his statement suggests, only to dismiss, another possible explanation. 'I endeavoured with all my skill and ability by cross-examination and otherwise to induce some admission that possibly there was a subconscious knowledge of the Will in the old Bible, or of the paper in the coat pocket, that was brought to the fore by the dream: but I utterly failed to shake their faith. The answer was a quiet: "Nay: such an explanation is impossible. We never heard of the existence of the will till the visitation from my father's spirit." ' Clearly, none of them had any conscious recollection, at the date of the testador's death, of any mention of a second will, or they would not have allowed the first to be proved without opposition. Nor was it a matter which, if

once mentioned, they were likely to forget, during the short period which intervened between the making of the second will (January, 1919) and the testator's death (September, 1921). The hypothesis therefore of the 'exterioralization' in the form of a vision, of knowledge normally acquired by Mr. J. P. Chaffin, but only remembered subconsciously, is open to grave objection.

"It is hard to suggest a satisfactory explanation of the facts on normal lines. If a supernormal explanation be accepted, it is to be noted that the present case is of a comparatively infrequent type, in which more than one of the percipient's senses is affected by the phantasm. Mr. J. P. Chaffin both 'saw' his father and 'heard' him speak. The auditory impression was not strictly accurate: what was in the overcoat pocket was not the second will, but a clue to its whereabouts; but the practical result was the same. Mr. Johnson was unable to obtain a clear statement from Mr. J. P. Chaffin as to whether he was awake or asleep at the time of the apparition. He first said he was awake but on a 'rather rigid examination' admitted that he might have been in a doze. Mr. Johnson says, 'I believe he does not know himself.' "

Case V:

BOBBIE NEWLOVE

The following case, concerning the apparent "return" of a ten-year-old boy, Bobbie Newlove, was developed during eleven sittings with the noted English medium Mrs. Osborne Leonard in 1932 *and* 1933. *After a series of inconclusive starts, the place at which the child might have suffered an infection that indirectly caused his death was at last located. The account below is a condensation of the report written by C. Drayton Thomas for the* Proceedings *of the Society for Psychical Research (Vol. XLIII, Part* 143).

IN September 1932 I received a letter from a stranger, a Mr. Hatch. He wrote from Nelson, a town 200 miles distant [from London], of which I had no knowledge other than fragmentary memories of having once lectured there ten years before. Here are the relevant portions of the letter.

"For ten years my stepdaughter has lived with me and my wife, and her little boy has been the life and center of our lives. He was particularly intelligent and extraordinarily loving and lovable. A few weeks ago he suddenly died of diphtheria, aged ten. The loss is so dreadful that we feel we must ask if you can in any way obtain comfort similar to that recounted in your book, *Life Beyond Death*."

I discouraged expectation of receiving messages; it seemed to me that this boy would be too young to make a successful communicator. Meanwhile the family remained unaware, until receiving extracts from the first sitting with the medium, Mrs. Osborne Leonard, that I was attempting to make contact with the child. It was in these circumstances that I took the letter to my sitting of November 4, 1932.

At an appropriate moment during the sitting I said to Feda, Mrs. Leonard's control, "I have a very earnest request for news of a little boy, Bobbie Truelove." (By a slip of memory I gave the surname wrongly, it should have been Newlove. I corrected this at the beginning of the third sitting.) I then suggested that Feda should hold the letter. I had folded it in such a way that no information could be ascertained by glancing at it. I watched carefully during the few minutes it was in the medium's hands, and observed that her eyes did not open.

"A Funny Pain in the Hand"

FEDA had the impression that the child was actually present. She asked: "Will you find out whether this boy had a pain in his hand. I felt such a funny pain in the hand when touching this letter." As the medium was holding the letter I assumed that psychometry [the ability to gain impressions from objects that convey emotions], was in progress. I learned on inquiry from Mr. Hatch, that Bobbie had always been a delicate child, and occassionally lost the use of the right hand after a bout of excessive laughter . . .

Feda said: "The little boy has been trying to get in touch with them before." (His people wrote: "We have had very vague messages from other mediums.") Feda inquired: "Glands; ask if he had anything the matter with his glands. When I get anything like that it helps to find out if I am getting the right one." (Mr. Hatch replied: "I do not know whether the glands are affected by diphtheria, but it is probable." (I was equally ignorant, but on referring to books, discovered, as did Mr. Hatch, that the glands *are* affected by diphtheria.)

Following this, Feda stated that Bobby had lived in a manufacturing town, supplying an accurate description of Nelson, his place of residence during life. She also described the middle class economic status of the family, and suggested a description of Bobbie's grave, a concrete cross made by a working man who was a great friend of the boy.

Nine Weeks Before Death

ON the 2nd of December, 1932, my father, [another of Thomas' alleged communicators in the Leonard sittings] while speaking about Bobbie, expressed the opinion that there had been some cause which facilitated his (Bobbie's) taking diphtheria. He then added that this predisposition might be traced to something which happened nine weeks before the boy's death, and he asked my special attention to this fact.

When I asked to be told exactly what it was which the above assertion hinted, the reply came, "pipes—pipes, he just says this—pipes. That word should be sufficient." This seemed to suggest infection from defective drainage, and I expected that the family would acquiesce in this. But they replied that they could not trace the matter at all. The word "pipes" conveyed nothing to them.

We must now trace the indications given in successive sittings which finally led us to discover what was meant by "the pipes." It was not until three months after this first mention of pipes that the family learnt the exact place where Bobbie and a friend had played; but even this left them without any clue as to why pipes had been mentioned, and it was not until my visit on July 1, 1933, that one pipe was discovered there. A second pipe was not found until later.

At the sitting in January 1933, Bobbie repeated the assertion that his trouble was traceable to the pipes, and when I replied that his people failed to find any connection between his illness and pipes, Feda merely remarked that she considered Bobbie a very clear minded and intelligent boy. I therefore asked the family if they thought it probable that Bobbie might have heard diphtheria spoken of in connection with bad drains. The reply was: "We do not know. It is very unlikely that Bobbie had heard of anyone catching the disease from pipes."

THE subject was resumed at a sitting later, in January 1933. Further information was then given that the pipes were not in a place to which he went regularly, nor to which he went direct from home, but

that he had gone to them when in a second place. Clues to this second place were then given, and included a reference to animals, which my father [allegedly speaking through the medium] asked me to note particularly because, "his people may say when they first read it that Bobbie never went to a place where there were such things, but he did."

Among further descriptions of the place was reference to a barn, having one side nearly or entirely open, more like a place of shelter, and containing bundles of straw. Another boy was said to have been there with Bobbie and to have been the reason for Bobbie's going. Although these clues eventually led us to the right spot, they were of no help at this early stage because the family were not familiar with the locality in question.

During a sitting in February 1933 I expressed a wish that some definite name might be given in order to assist the search. Feda then said that she was being given a name like "Bentley," and then, after some struggles and uncertainty as to the word intended, she pronounced "Stock" and proceeded to describe a town and certain streets. In fact, a route was described and, as I learnt afterwards, quite correctly, which started from Bobbie's home, taking a loop round the railway station near by, and then going up-hill past Bentley Street (in which Bobbie's school was situated) and leading onward towards the old Stocks. The latter stand at the entrance to the Churchyard. Now that we know where the pipes are, it is easy to see that Bobbie's description led us three-quarters of the way to the place. These descriptions make it perfectly clear that the intelligence giving them was intimately acquainted with Bobbie's home and its surroundings. I should add here that I knew nothing whatever about it, and that Mrs. Leonard was never told that the town in question had become of interest to me.

At a sitting in the middle of May 1933 a further description was given which eventually led to the place itself, "A place with an address on 'BB' . . . he went to this 'B' place at certain times." I say it led us eventually to the place itself. It is easy to see this now that one knows the facts, but at the time it only puzzled us. It was not unnatural that "BB" should suggest the Baths, and I inquired whether the family had heard of any infection in connection with pipes at the Baths. This, however was a false scent, and led to nothing. In the same sitting the actual locality was indicated by the letter "H"; but this, like the previous letter "B", failed to convey anything at the time.

It is now obvious that "H" meant "the Heights," and "B" the name of Brierfield, the locality in which the Heights are situated.

Guided by the clues given in reply to my inquiries, the pipes were finally discovered. Water issued from the ground through iron pipes! It was there that Bobbie had so often played during the weeks preceding his death. Infection from the water may have caused a condition of blood which weakened the boy's system before the oncoming of diphtheria. Justification for the Communicator's opinion that the boy's death might be attributed to his playing there is found in a statement of the Medical Officer for the District.

Why Was It All So Difficult?

The most puzzling question connected with the problem of the pipes relates to the difficulty experienced by the communicators in telling what they knew. It is evident that they knew the facts during the six months which elapsed between their first hint and our final discovery. And there is no reason to doubt their wish to make it plain. Why, then, could not the facts have been stated in one short sentence, such as: "Bobbie played by the pipes where springs issue on the Heights"? That is the question I asked my father [through Mrs. Leonard, the medium] after the mystery had been solved. His reply in substance was this: The difficulty lay in the necessity of fitting-in the information, of being able at the opportune moment to fit it upon the medium's brain, either personally, or through Feda. He said:

"That which I hope to give must harmonize, or associate with, what is uppermost in the medium's brain, or I shall fail to attach it or fit it in so that it will be taken. All happens according to the laws of association. Much depends upon the medium's condition at the time; but the sitter's attitude also exerts its influence: keen interest freed from anxiety is a great assistance, and although we dislike leading questions, yet suitable questions sometimes help."

We are, I think, better able to perceive his meaning if we recall the difficulty sometimes felt by ourselves in speaking to others of things we deeply feel. Very sensitive persons become keenly aware of that difficulty: they feel, without realizing how, that it is useless to mention some particular subject, because it would be incompatible with the other person's state of mind. So we decide to await a more suitable opportunity lest the seed fall upon ground too stony to receive it. It is the highly sensitive minds which feel this most strongly, and it is, I think, beyond question that the mind of a medium in trance is supersensitive. I imagine that the mind of the communicator is even more so.

When psychology achieves a more complete understanding of the working of the average mind, and shows us the meaning of those puzzling differences which we often notice in ourselves between one time and another, it may help us to fathom the precise difficulties of those who, from life's other side, strive to express their thoughts to us by means of a stranger's brain.

Case VI:

"I HAVE JUST DIED..."

This modern case of a spontaneous apparition was recorded by Mrs. Laura A. Dale, Research Associate, the American Society for Psychical Research, in the Journal *of the A.S.P.R. (Vol. XLV, No. 3).*

WE have for a long time felt the need to distinguish a category of apparitions in which the percipient is literally jolted out of a sound sleep into a wide-awake state by the impact of the impression. Such an example was provided by Mrs. Gladys Watson in her account of a fully externalized apparition.

"I am the daughter of a minister, and if you know our ministers very well you will realize that their children are schooled against superstition from the time of their birth . . . I am sane, healthy in mind and body, love people, people like me, and I hold a responsible position in my town . . . My husband's father was a Methodist minister also and his charge was in the Middle West. So after my husband's discharge from World War I we decided to make our home at some neutral point between my in-laws and my own parents in Delaware. Because we had friends there, we decided on Indianapolis, Indiana.

"My husband obtained work and we set up housekeeping (next door to the Lilly Laboratory). I was expecting a child and could hardly wait until I could take it home on a visit to see my granddad who at the time was living with mother and dad. I loved granddad very much. One night after being asleep for three or four hours

I was awakened by someone calling my name. I sat up in bed and there stood granddad. Very calmly he said, 'Don't be frightened, it's only me. I have just died.' I started to cry and reached across the bed to awaken my husband. Granddad continued, 'This is how they will bury me.' I saw him dressed with a black bow tie. 'Just wanted to tell you I've been waiting to go ever since Ad was taken.' Adeline was my grandmother who had been gone several years. My husband awoke and asked what was the matter. I told him my grandfather was just here and that he told me he had just died. My husband insisted it was a nightmare but I knew it wasn't. It was 4:05 A.M. when my husband went to a public telephone on the corner and called my parents' home in Wilmington to prove to me that I had been asleep, but my mother answered. She was surprised at the call and said she had been up most of the night. She was waiting to call us in the morning to let us know that Granddad had died at 4:00 o'clock that morning."

We learn through correspondence with Mrs. Watson that her experience occurred on June 11, 1923. Her grandfather, in spite of his age, was considered to be in "very good health" at the time. Further questions, with Mrs. Watson's answers, are below:

After being awakened by hearing your name called, you saw your grandfather. Do you mean you saw him "out in space," as if in the flesh, or did you see him with your "inner eye"? If the former, where did he seem to be standing in relation to the bed? "On the right hand side, near the foot of the bed—very close to the bed, in sort of slight leaning position toward me."

About how much light was there in the room, from street lamps, etc., when you awakened? "The house was next door to the Lilly Laboratories in Indianapolis. There were lights from the laboratory in the background and the light of just before dawn in the room. No direct light."

About hearing your grandfather speak. Was it like hearing someone in the flesh, or did you hear with your "inner ear"? "Like hearing him in the flesh—soft, yet determined voice."

Do you recall the time you saw your grandfather? You say your husband put in the phone call at 4:05 A.M., but you do not say how long after the experience this was. What we really want to know is just how long after he passed away you saw him, taking into account any differences in time between Wilmington and Indianapolis. "I saw and heard him speak at approximately 3:30 A.M., Indianapolis time—

4:30 Eastern Time. My husband got up, dressed, and made the phone call at about 4:05 Indiana time. My grandfather died at 4 A.M. Eastern Time, a half hour before I saw him. He said to me 'I have just died.' "

Mrs. Watson's husband died several years ago, but her father is still living and corroborated the case as follows:

"My son-in-law called our home in Wilmington from Indianapolis early in the morning of June 11, 1923, and told us Gladys woke him up and said my father had been there (Indianapolis) and told her he had just died. Gladys had always been my father's favorite grandchild and we had promised her to let her know if and when he became seriously ill. (He made his home with us.) He took sick the day before. We called the doctor and thought he was going to be all right. The end came suddenly around four o'clock in the morning. We were going to wait until later in the morning to get in touch with Gladys . . . I believe sincerely in the truth of this experience as my daughter writes it."

(Rev.) Walter E. Parker, Sr.

Case VII:

DIAGRAM OF LANGUAGES

Mrs. Henry Sidgwick (1845-1936) *was the wife of the first president of the Society for Psychical Research, London, and after his death continued his work. She is the author of many papers on psychic phenomena, including the following report in the "book test" category of mediumistic communications; it appeared originally in the* Proceedings, *S.P.R.,* 1920-21.

ON March 19, 1917, Mrs. Hugh Talbot sat with Mrs. Leonard, the medium, and experienced one of the earliest book tests of which we have a record. Unfortunately, the sitting was not recorded in writing till the end of December of the same year. This of course does diminish the value of the record, though happily, we have the testimony of two

witnesses, besides the sitter, who were aware of what Feda, Mrs. Leonard's control, said before verification.

Mrs. Talbot's report, written out and sent to Lady Troubridge on December 29, 1917, is as follows:

Two sittings with Mrs. Leonard were arranged for me through a friend last March, one for Saturday the 17th at 5 P.M. and the other at the same hour on Monday the 19th. Mrs. Leonard at this time knew neither my name nor address, nor had I ever been to her or any other medium, before, in my life.

On Monday the first part of the time was taken up by what one might call a medley of descriptions, all more or less recognizable, of different people, together with a number of messages, some of which were intelligible and some not. Then Feda (as I am told the control is called) gave a very correct description of my husband's personal appearance, and from then on he alone seemed to speak (through her of course) and a most extraordinary conversation followed. Evidently he was trying by every means in his power to prove to me his identity and to show me it really was himself, and as time went on I was forced to believe this was indeed so.

All he said, or rather Feda for him, was clear and lucid. Incidents of the past, known only to him and to me were spoken of, belonging trivial in themselves but possessing for him a particular personal interest of which I was aware, were minutely and correctly described, and I was asked if I still had them. Also I was asked repeatedly if I believed it was himself speaking, and assured that death was really not death at all, that life continued not so very unlike this life and that he did not feel changed at all. Feda kept on saying: "Do you believe, he *does* want you to know it is really himself." I said I could not be sure but I thought it must be true. All this was very interesting to me, and very strange, more strange because it all seemed so natural. Suddenly Feda began a tiresome description of a book, she said it was leather and dark, and tried to show me the size. Mrs. Leonard showed a length of eight to ten inches long with her hands, and four or five wide. She (Feda) said "It is not exactly a *book*, it is not printed, Feda wouldn't call it a book, it has writing in." It was long before I could connect this description with anything at all, but at last I remembered a red leather note book of my husband's, which I think he called a log book and I asked: "Is it a log book?" Feda seemed puzzled at this and not to know what a log book was, and repeated the word once or twice then said "Yes, yes, he says it might be a log book." I then said "

t a red book?" On this point there was hesitation, they thought ossibly it was, though he thought it was darker. The answer was un-lecided, and Feda began a wearisome description all over again, adding hat I was to look on page twelve, for something written (I am not ure of this word) there, that it would be so interesting after this con-ersation. Then she said "He is not sure it is page twelve, it might e thirteen, it is so long, but he does want you to look and to try and ind it. It would interest him to know if this extract is there." I was ather half-hearted in responding to all this, there was so much of it, nd it sounded purposeless and also I remembered the book so well, aving often looked through it wondering if it was any good keeping it, lthough besides things to do with ships and my husband's work there vere, I remembered, a few notes and verses in it. But the chief reason was anxious to get off the subject was that I felt sure the book would ot be forthcoming; either I had thrown it away, or it had gone with lot of other things to a luggage room in the opposite block of flats vhere it would hardly be possible to get at it. However, I did not uite like to say this, and not attaching any importance to it, replied ather indefinitely that I would see if I could find it. But this did ot satisfy Feda. She started all over again becoming more and more nsistent and went on to say "He is not sure of the color, he does not now. There are two books, you will know the one he means by a iagram of languages in the front." And here followed a string of vords, in what order I forget "Indo-European, Aryan, Semitic lan-uages," and others, repeating it several times, and she said "There re lines, but not straight, going like this"—drawing with her finger nes going out sideways from one center. Then again the words, "A able of Arabian languages, Semitic languages." I have tried to put it as e said it, but of course I cannot be sure she put the names in that rder. What I am quite sure of is the actual words she used at one me or another. She said all the names and sometimes "table," some-mes "diagram" and sometimes "drawing," and all *insistently.* It ounded absolute rubbish to me. I had never heard of a diagram of nguages and all these Eastern names jumbled together sounded like othing at all, and she kept on repeating them and saying this is how was to know the book, and kept on and on: "Will you look at page elve or thirteen. If it is there, it would interest him so much after is conversation. He *does* want you to, he wants you to promise." By is time I had come to the conclusion that what I had heard of hap-ening at these sittings had come to pass, viz. that the medium was

tired and talking nonsense, so I hastened to pacify her by promising to look for the book, and was glad when the sitting almost at once came to an end.

I went home thinking very little of all this last part; still, after telling my sister and niece all that I considered the interesting things said in the beginning, I did mention that in the end the medium began talking a lot of rubbish about a book, and asking me to look on page twelve or thirteen to find something interesting. I was to know the book by a diagram of languages. After dinner, the same evening, my niece, who had taken more notice of all this than either my sister or myself, begged me to look for the book at once. I wanted to wait till the next day, saying I knew it was all nonsense. However, in the end I went to the book-shelf, and after some time, right at the back of the top shelf I found one or two old notebooks belonging to my husband, which I had never felt I cared to open. One, a shabby black leather, corresponded in size to the description given, and I absent-mindedly opened it, wondering in my mind whether the one I was looking for had been destroyed or only sent away. To my utter astonishment, my eyes fell on the words, "Table of Semitic or Syro-Arabian Languages," and pulling out the leaf, which was a long folded piece of paper pasted in, I saw on the other side "General table of the Aryan and Indo-European languages." It was the diagram of which Feda had spoken. I was so taken aback I forgot for some minutes to look for the extract. When I did I found it on page thirteen.

I cannot account now for my stupidity in not attaching more importance to what Feda was trying to say about the book, but I was so convinced, *if* any book was meant, it was the red book. This one I had never opened, and as I say there was little hope of getting the other, nor did I feel there could be anything in it my husband would want me to see. Also it was only my second sitting. I knew nothing of mediums and the descriptions seemed so endless and tedious. I can't see why now.

(Signed) LILY TALBOT.

1 Oakwood Court.

Page 13 *of Notebook.*

"I discovered by certain whispers which it was supposed I was unable to hear and from certain glances of curiosity or commiseration which it was supposed I was unable to see, that I was near death. . .

"Presently my mind began to dwell not only on happiness which was to come, but upon happiness that I was actually enjoying. I saw long

forgotten forms, playmates, schoolfellows, companions of my youth and of my old age, who one and all, smiled upon me. They did not smile with any compassion, that I no longer felt that I needed, but with that sort of kindness which is exchanged by people who are equally happy. I saw my mother, father, and sisters, all of whom I had survived. They did not speak, yet they communicated to me their unaltered and unalterable affection. At about the time when they appeared, I made an effort to realize my bodily situation . . . that is, I endeavored to connect my soul with the body which lay on the bed in my house . . . the endeavor failed. I was dead. . . ."

Extract from *Post Mortem*. Author anon. (Blackwood & Sons, 1881.)

I do not attempt to reproduce the diagram of languages, which is complicated, but Feda's description of it as having lines going out from a center is correct; this branching out from points and from lines happens repeatedly.

Mrs. Talbot wrote, at Lady Troubridge's request, to her niece and her sister, asking them to write down what they remembered. Their account verified all her statements.

It is evident that even the discovery of the diagram of languages revived no recollection in Mrs. Talbot of ever having seen it before, and this makes it difficult to suppose that the knowledge shown by the communicator was derived telepathically from her. At the same time it will be generally agreed, I think, the coincidence is quite beyond what can reasonably be attributed to chance. Further, the quotation on page thirteen of the notebook seems quite appropriate; and we may even regard it as probable that had contemporary notes been taken of what was said at the sitting, the truth of the statement attributed to the communicator that the quotation "would be so interesting after this conversation" would have been more apparent. The incident, must, I think, rank among the best single pieces of definite evidence we have for memory of their earth life in communicators, and therefore of personal identity.

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Possibly all this is just another of nature's way of tricking the rth's plants and creatures into perpetuating themselves, into compet- g with each other and continuing the daily struggle of existence. The e pattern that endows a chestnut tree with hundreds of chestnuts, so at perhaps one of them may strike root, may also provide the in- vidual with a drive not only to live, but to desire to live forever— erely to live at all.

Out of a study into phenomena that pointed to an after-life, cur- nt psychical research has evolved. The patient men of integrity who gan this research in England some seven decades ago were examining idence of human survival after death. As the eminent F. W. H. yers said in his foreword to *The Human Personality and Its Survival of odily Death*: "The question for man most momentous of all is whether not he has an immortal soul; or—to avoid the word immortal, which longs to the realm of infinites—whether or not his personality involves y element which can survive bodily death. In this direction have ways lain the gravest fears, the farthest-reaching hopes, which could her oppress or stimulate mortal minds."

Myers also observed that "man has never yet applied to the prob- n which most profoundly concerns him those methods of inquiry hich in attacking all other problems he has found the most effica- ous." Since these words were written, psychical research has emerged om the séance room and has entered the laboratory. Elements of epathy, clairvoyance and other experiences have detracted as well added to the application of the survival hypothesis. For some twenty ars, quantitative and statistical experiments have revealed human rsonality facets that had not been suspected or explored.

Now the time may have come to apply these newly-found tech- ues of research to the still-unanswered question: Have we gained, are we about to gain, knowledge that will help to solve the enigma human life beyond death? This, we feel, is a challenge to all scien- s who are engaged in that most momentous study of all: the nature man. Psychologists and physicists represent only two categories of ntists who may be qualified to meet this challenge. The circle of earch is closing. The work that began at the end of the last century ds to be taken up anew, in the light of added knowledge and with tools of recently acquired techniques. No longer will man be satisfied h "intimations" of immortality; he is seeking, and may be proud state it frankly, a certainty of his own being.

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